Americanism or Romanism, Which?

JOHN T. CHRISTIAN.

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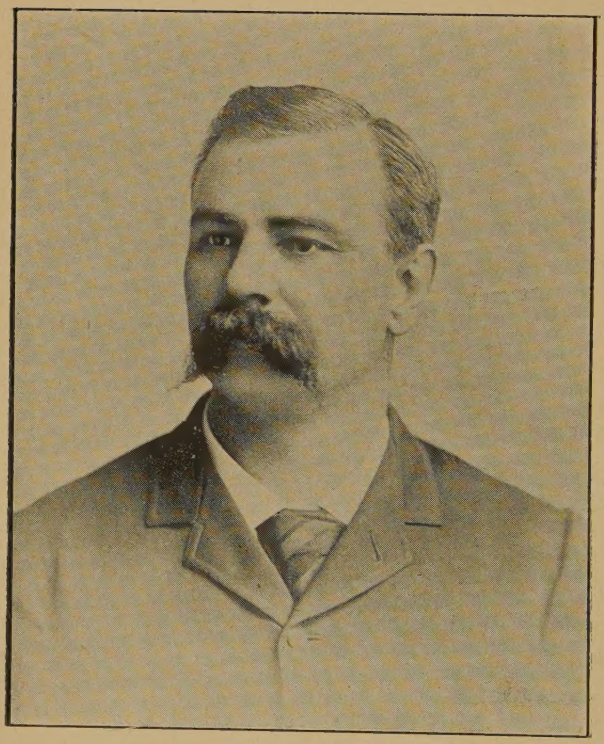

Yours truly,
D. Schristian.

282

AMERICANISM OR ROMANISM, WHICH?

BY

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PREFACE.

The author believes that Roman Catholicism is un-American, and its polity and spirit are antagonistic to our free institutions. It has made a murderous assault upon our public schools, degraded our morals, seeks to destroy our liberties—both secular and religious—to overthrow the freedom of the press, and has made war upon the universal reading of the Bible. The Roman Church has gone further and declared that our marriage vows are "filthy concubinage." To these traitorous sentiments I have entered a most solemn protest. In regard to the theological opinions of Rome, only so far as they touch upon our national life, I have not expressed an opinion. But, as an American, and one who loves the Stars and Stripes, I enter a plea for the preservation of our free institutions.

I have striven to be judicial in my sentiments, conservative in language, accurate in statements, and, above all, charitable in thinking. If this book makes us love our land with more ardor and affection, I shall be grateful to the Giver of all good.

922

CONTENTS.

CHAPTER I. PAGE.

Was Peter a Pope?..... 7

CHAPTER II.

Rome and Morals..... 26

CHAPTER III.

Rome and Civil Liberty..... 60

CHAPTER IV.

Rome and Religious Liberty..... 105

CHAPTER V.

Rome and Marriage.....140

CHAPTER VI.

Rome and the Bible.....176

CHAPTER VII.

Rome and the Public Schools and General Learning..213

CHAPTER VIII

Rome and the Press.....242

CHAPTER IX.

Rome and Secret Societies.....271

AMERICA OR ROME, WHICH?

CHAPTER I.

WAS PETER A POPE?

2 Pet. 1:1: "Simon Peter, a servant of Jesus Christ."

There has been in the world too much of the spirit of compromise. Some one has said that England has so long fed upon the pap of compromise that she was not capable of a muscular resolution. Such has been the condition in discussing this subject. The influence of Rome has been so overpowering that many men have been awed into silence, many have seen the gigantic evils of this ecclesiastical system, but they have tamely acquiesced either because they were arrant cowards, or more probably, because they did not care to injure their prospects in life. Others have seen the difficulty and have tried to overcome it by, what they are pleased to call, the preaching of the gospel. But, unfortunately, their idea of preaching the gospel is talk about some kind of etherial something which I frankly confess I never understood, and I have always had sus-

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picions whether they understood it themselves. What we need, it seems to me, is some vigorous talk, and some vigorous action back of the talk.

You may ask why I discuss this subject? If it were merely a matter of faith of the Roman Catholic Church, I would pass it without a word. I hold in the broadest sense of the term that a man has a right to worship God according to the dictates of his own conscience. Human government should have nothing to do with how we worship God. The pope proposes to take from me this blessed privilege. He not only proposes to dictate the faith to his own followers, but the faith of the world as well. He claims to be the absolute judge of right and wrong. "If the pope," says Cardinal Bellarmine, "should err by enjoining vices or forbidding virtues, the Church would be obliged to believe vices to be good and virtues bad, unless it would sin against conscience."

The position of Rome is aggressive. Under the smooth words of good will it hides an aggressive policy. Under the purr of the apparently sleeping cat we see obtruded the dangerous paw. Like the executioner who bowed before Charles I., kissed his hand and begged pardon for undertaking the unpleasant business in which he was engaged, but nevertheless beheaded him just the

same. So Rome fawns and bows, but all the time is fastening her grasp more firmly upon the vitals of our nation.

This position of Rome threatens our homes, our government, and our religion. The man who steadfastly holds the principles of Rome is a traitor to our country. The Roman Catholic power is fast becoming an overwhelming evil. It claims the obedience of the entire man. With such claims as these the very existence of our faith is in peril. I, therefore, discuss a question which is the foundation of this monstrous claim. If

PETER WAS NOT A POPE,

so far as the authority of the Scriptures extend, the pope is without authority, and we are under no obligation to obey him.

Do the Scriptures teach that Peter was a pope? This claim is based upon only one passage of Scripture. That would be enough if it clearly taught that Peter was a pope. That passage reads: "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is

in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." But the passage does not say that the church was founded upon Peter. It says that the church was founded upon Christ. Christ was the rock and Peter was one of the stones of the foundation. The church was never founded upon any man. It rests upon a more sure foundation than that. Peter was the chief apostle to the Jews, but as much authority was conferred upon the rest of the apostles as upon him. That this passage does not teach that Peter was a pope is clear from the whole tenor of Scripture. Take the following considerations:

1. Matthew did not understand that there was to be any final appeal to be made to Peter. The ultimate authority, according to Matthew, was lodged in the local church or congregation. This is clearly taught by him in chapter 18, verses 15 to 17. Thus: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but

if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

It is evident that Matthew was not a Roman Catholic. The appeal was not to the pope, but to the local church.

2. All scholars agree that Mark was a personal friend to Peter, and wrote the gospel as it was preached by Peter. But while he quotes this incident he makes no allusion to "the rock." He says: "But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ." (Mark 8:29).

Peter was the special defender of Mark, and this record is unaccountable if Peter was a pope.

3. Paul never thought that Peter was the rock. He constantly spoke of the rock, but it always referred to Christ. He made all saints a part of the building, but Christ was the chief corner stone. He says: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto a holy temple in the Lord: In whom ye also are builded together for a habitation of God through the Spirit." (Eph. 2:20–22).

If Peter was a pope Paul was a heretic.

4. John did not think Peter was a pope. He saw twelve foundation stones and they all occu-

pied equal positions of power. He says also, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." (Rev. 21:14).

5. Peter himself did not believe that he was a pope. No pope ever wrote sentences like these: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The New Testament writers knew nothing of, and Peter made no claim to, papal power. But in Matthew, 16th chapter, there is one other statement which I shall notice. It reads: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ." (vs. 19 and 20).

Does this give absolute power to Peter? Not so. You will notice that he spoke this to his disciples, all of them, and told them to tell it to no man. In the 18th chapter, verses 17 to 19, he declares that this power of binding and loosing belongs to the local church and that if "two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." And in John 20:22, this power was given to the twelve apostles. All that Christ did in this celebrated chapter was to address Peter as a spokesman, and whatever power He gave was given to the twelve and not to Peter only.

There are

SOME OTHER THINGS

in the Scripture which would indicate that Peter was not a pope. I will point out some of them:

1. He was not infallible. He did err. The pope claims infallibility. Peter made no such claim. The example of Peter has been a standing warning against the sin of self-confidence and presumption. The popes appear to be the successors of Peter only in his errors and follies.

2. Peter was a married man. We read in Matthew 8:14, that his wife's mother was sick of a fever. Of course he had a wife if he had a

mother-in-law. He carried his wife on missionary journeys many years after the death of Christ. 1 Cor. 9:5: "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?"

The very traditions upon which Catholics assert that Peter was in Rome is the one that also asserts that he had children and one very distinguished daughter.

3. There is a striking contrast in Acts 3:6 between Peter and the popes. There Peter says, "Silver and gold have I none." That could hardly be said of any pope. For hard, grasping men commend me to the popes.

4. In the so-called Council of Jerusalem, Acts 15:1–11, Peter appears only as one of the speakers and debaters. James presided. According to the Roman Catholic claim the whole question of circumcision ought to have been referred to Peter and his decision would be final. The early Christians did not think that way.

5. Peter was openly rebuked by Paul. Paul said of him: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circum-

cision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" (Gal. 2:11–14). This is perfectly plain, but if the Catholic assumption is true it is unexplainable.

6. From the first pope to the present pontiff, Leo XIII., the pope has never failed to claim authority over all bishops and churches. Peter never did this. Peter was humble in his claims. The most he ever said of himself was that he was a servant, an apostle, a fellow-elder, and declaimed against those who would lord it over God's heritage.

The Scriptures certainly know nothing of the popish power of Peter. I could admit that all of this power was given to Peter and the Romanists would be as far away from Peter being a pope as ever. It is necessary for them to prove

THAT PETER WAS A POPE IN ROME.

Their position demands that he should have exercised his papal powers in Rome. According to

their view Rome is the center of the earth. As the emperor in old Roman times claimed to be the center of all political power, so the pope claims to-day to regulate all matters of politics and religion. To further this end Catholics claim that Peter ruled in Rome as pope twenty-five years. This claim is wholly based on tradition. The Scriptures absolutely know nothing of any residence of Peter in Rome. The Acts of the Apostles which closes with the year 63, make sno mention of Peter ever having been in Rome. Paul doubtless would not have written his letter to the Romans if Peter had been in that city. He said that he never built on another man's foundation. During the long residence of Paul in Rome he would have made some reference to Peter had he been there. The silence of Paul is conclusive that Peter was not a pope.

The Catholics can not even rely on the tradition that Peter was in Rome. It is confused and contradictory. I present their claims in the words of a well-known historian. To read them is to reject them. He says: "The tradition of a twenty-five years' episcopate in Rome (preceded by a seven years' episcopate in Antioch) can not be traced beyond the fourth century (Jerome), and arose from chronological miscalculations in connection with the questionable statement of Justin

Martyr concerning the arrival of Simon Magus in Rome under the reign of Claudius, (41–54). The 'Catalogus Liberianus,' the oldest list of the popes (supposed to have been written before 366), extends the pontificate of Peter to twenty-five years, one month, nine days, and put his death on June 29, 65 (during the consulate of Nerva and Vestinus), which would date his arrival in Rome to A. D. 40. Among Roman Catholic historians there is no agreement as to the year of Peter's martyrdom. Baronius puts it in 69; Pagi and Riban Butler in 65; Gams and Alzog and Möhler indefinitely between 66 and 68. In all these cases it must be assumed that the Neronian persecution was continued or renewed after 64, of which we have no historical evidence. It must also be assumed that Peter was conspicuously absent from his flock during most of the time, to superintend the churches in Asia Minor and in Syria, to preside at the Council at Jerusalem, to meet with Paul in Antioch, to travel about with his wife, and that he made very little impression there till 58, and even till 63, when Paul, writing to and from Rome, still entirely ignores him. Thus a chronological error is made to overrule stubborn facts. The famous saying that no pope 'shall see the (twenty-five) years of Peter,' which had hitherto almost the force of law, has been

falsified by the thirty-two years' reign of the first infallible pope, Pius IX., who ruled from 1846 to 1878."

The absurdity and folly of building upon such a foundation is manifest to all. Yet we are bound to believe all of this if the pope has the authority he claims. I come now to the last proposition that Rome must prove:

THE ACTUAL TRANSFER OF THE AUTHORITY OF PETER TO HIS SUCCESSOR IN ROME.

This is vital. Bellarmine says: "It is not improbable that our Lord gave an express command that Peter should so fix his seat at Rome that the bishop of Rome should absolutely succeed him." I have proved that Peter was not a pope, and that there is no evidence that he was ever in Rome. But, admitting for argument's sake both of these propositions, there is not a trace of proof in the Scriptures, or out of them, as to that matter, which goes to show that Peter handed over his power to a successor. He did not delegate his power as an apostle to another. The ever ready tradition of Rome does not sustain this proposition so vital to this claim of succession. No man can trace the succession of bishops of the church of Rome. Catholic accounts are contradictory. This whole claim is founded in fraud.

Du Pin, the Catholic historian, says: "The same motives carried the Catholics so far as to invent false histories, false miracles, and false lives of saints, to keep up the piety of the faithful." And this whole claim of succession is a pious fraud.

Even if I should grant that Peter had prerogatives and delegated them to a successor there is no proof that they have been retained by the popes. Who knows but that this claim of succession has been broken into a thousand pieces? Who knows but that Peter handed the claim over to some other churches? There was not an early pastor in Rome who amounted to anything, and left a great impression on the Christian world. Of the thirty-six greatest leaders of the Christian churches in the first four centuries only four of them lived in Rome, and they were not the most conspicuous nor successful. Cardinal Newman has said: "The See of Rome possessed no great mind in the whole period of persecution. The great luminary in the Western world is St. Augustine; he, no infallible teacher, has formed the intellect of Europe." (Apologia, p. 407). Dean Stanley remarks: "There have been occupants of the Sees of Constantinople, Alexandria and Canterbury who have produced more effect on the mind of Christendom by their utterances than

any of the popes." (Christian Institutions, p. 241).

The oldest links in the chain of Roman bishops is veiled in inpenetrable darkness. Where there ought to be clearness, there is confusion. Tertullian and most of the Latins make Clement the first successor of Peter; but Irenæus, Eusebius and other Greeks, also Jerome and the Roman Catalogue, give him the third place, and put Linus and Anacletus between him and Peter. In some lists Cletus is substituted for Anacletus, in others the two are distinguished. Furthermore, the earliest fathers do not reckon Peter among the bishops of Rome at all. Yet it is on this kind of confusion that Rome says I must rest my salvation.

But what is worse, if possible, the Roman pastors did not set up a papal claim. So late as six hundred years after Christ no such a claim was recognized. Gregory, A. D. 590, a man of great ability, utterly repudiated the idea that he was a universal bishop. In answer to a letter which he had received from Eulogius of Alexandria, who had called Gregory "a universal bishop," Gregory replied: "I have said that neither to me nor to any one else ought you to write anything of the kind. And lo! in the preface of your letter you apply to me, who prohibited it, the proud title of 'universal pope;' which thing I beg your most sweet

holiness to do no more, because what is given to others beyond what reason requires is subtracted from you. I do not esteem that an honor by which I know that my brethren lose their honor. I am then truly honored when all and each are allowed the honor that is due to them. For if your holiness calls me universal pope, you deny yourself to be that which you call universal (that is, your own self to be no pope). But no more of this; away with words which inflate pride and wound charity." He even objects to the expression: "as thou hast commanded," which occurred in his correspondent's letter. "Which word 'commanded' I pray you to let me hear no more; for I know what I am and what you are; in position you are my brethren, in manners you are my fathers. I did not, therefore, command, but desired only to indicate what seemed to be inexpedient." Gregory certainly did not talk like an infallible pope.

VILE POPES.

Many of the popes have been among the vilest and most notorious of sinners. If they were ever the successors of Peter, their sins have long since vitiated that claim.

I shall refer, in this connection, to only a few of the revolting crimes which they have committed.

And what is worse, if possible, three bold and energetic women of the highest rank, and lowest character, Theodora, the elder (the wife or widow of a Roman Senator), and her two daughters, Marozia and Theodora, filled the chair of St. Peter with their paramours and bastards. These Roman Amazons combined with the fatal charms of personal beauty and wealth, a rare capacity for intrigue, and a burning lust for power and pleasure. They had the diabolical ambition to surpass their sex as much in boldness and badness as some of the early Christian women did in saintliness and virtue. They turned the church of St. Peter into a den of robbers, and the residence of his successors into a harem. And they gloried in their shame.

Take, for example, the character of the pope, John XII. He was charged by a Roman Synod, no one contradicting, with almost every crime of which depraved human nature is capable, and deposed as a monster of iniquity. Among the charges of the Synod against him were: that he appeared constantly armed with a sword, lance, helmet and breast-plate; that he neglected matins and vespers; that he never signed himself with the sign of the cross; that he was fond of hunting; that he made a boy of ten years a bishop, and ordained a bishop or deacon in a stable; that

he had mutilated a priest; that he had set houses on fire, like Nero; that he had committed homicide and adultery; had violated virgins and widows, high and low; lived with his father's mistress; converted the pontificial palace into a brothel; drank to the health of the devil, and invoked at the gaming table the help of Jupiter and Venus and other heathen demons. The emperor Otho would not believe these enormities until they were proved, but the bishops replied that they were matters of public notoriety, requiring no proof. Before the Synod had convened John XII. had made his escape from Rome, carrying with him the portable part of the treasury of St. Peter. But after the departure of the emperor he was readmitted to the city, restored for a short time, and killed in the act of adultery by the enraged husband of his paramour or by the devil." (Migne, vol. 36, pp. 898–910).

Benedict VIII. secured his election by open bribery. He was succeeded by John XIX., a layman, who passed through all of the clerical degrees in one day. After his death, in 1033, his nephew, Theophylact, a boy of only ten or twelve years of age, ascended the papal throne under the name of Benedict XI. His election was a money bargain. This boy-pope fully equaled and even surpassed John XII. in preco-

cious wickedness. He combined the childishness of Caligula and the viciousness of Heliogabalus. He grew worse as he advanced in years. He ruled like a captain of banditti, committed murders and adulteries in open daylight, robbed pilgrims on the graves of martyrs, and turned Rome into a den of thieves. These crimes went unpunished, for who could judge a pope? And his brother Gregory, was Partrician of the city. At one time, it is reported, he had the crazy notion of marrying his cousin and enthroning a woman in the chair of St. Peter; but the father of the intended bride refused unless he abdicated the papacy. Desiderius, who himself afterwards became pope, shrinks from describing the detestable life of this Benedict, who, he says, followed in the footsteps of Simon Magus rather than of Simon Peter, and proceeded in a career of rapine, murder, and every species of felony until even the people of Rome became weary of his iniquities and expelled him from the city. Sylvester III. was elected anti-pope, but Benedict soon resumed the papacy with all of his vices, and then sold it for one or two thousand pounds of silver to an archpresbyter, John Gratian, of the same house, after he had emptied the treasury of every article of value, and, ruing the bargain, he claimed the dignity again, till he was finally expelled from Rome.

It is even charged that one of the popes was a woman. I could write a book on such misdeeds of infamy. I do not believe for one moment that my salvation rests on the claim of a succession that must come through such monsters of iniquity.

I, therefore, challenge any man to make good the three following propositions:

1st. That Peter was a pope.

2nd. That he was a pope in Rome.

3rd. That he handed over his authority to a successor.

I invite you, brothers and fathers, not to the far away decrees of a political pope who rules in hate and with a rod of iron. I ask you not to receive traditions and old wives' fables. But I ask you to come reverently and earnestly to the Christ. Receive as a brother and a friend Him that died for our sins and arose again for our justification. Lovingly he will lead you along the pathway of life. Thus can we look into the clear heavens and say: "Our Father," and He will whisper in our hearts: "My son."

CHAPTER II.

THE ATTITUDE OF ROME TOWARD MORALS.

AS AN American citizen, I object to the supremacy of Roman Catholic ideas in this country, because they lead to corruption of morals. From a civil, as well as from a religious standpoint, we can not afford for the morals of the nation to be undermined, and we think that is what Romanism does.

Cardinal Gibbons says: "Holiness is a mark of the true church." (Faith of Our Fathers, p. 33). But, instead of being holy for long centuries, the Roman Catholic Church has been a den of infamy. This claim of holiness will not hold good from two considerations:

1. The membership of the Catholic church is not holy. That there are some good people among Catholics I admit, but that the Roman Catholic church receives and retains the vilest sinners is easily proved. Cardinal Gibbons himself says: "The Church, walking in the footsteps of her divine Spouse, never repudiates sinners nor cuts them off from her fold, no matter how grievous or notorious may be their moral de-

linquencies, not because she connives at their sin, but because she wishes to reclaim them. She bids them never to despair, and tries, at least, to weaken their passions, if she can not altogether reform their lives." (Faith of our Fathers, p. 43). Cardinal Bellarmine testifies: "Wicked men, infidels and reprobates remaining in the public profession of the Romish Church are true members of the Body of Christ." (De Eccl., lib. 3, c. 7).

You may go where you will and the Roman Church is corrupt. The Rev. W. B. Bagby, after thirteen years of observation, gives his opinion of Romanism in Brazil in these words: "Thirteen years ago I entered Brazil as the first missionary sent by the Board to South America. Our voyage was by barque, which took some forty-five days to make the trip. After one year of labor and prayer, the first convert was baptized. To-day we have five churches. Romanism should be judged by its fruit. It has held sway in Brazil for 300 years unmolested; yet to-day there is all the superstition, sensuality and idolatry there that is to be found in the heart of Africa. After 300 years of Romanism, 85 per cent. of the people can not read or write. Held down by a licentious and depraved priesthood, the people are deprived of the gospel, and a mis-

erable form of idolatry is substituted for it. The only difference between Romanism in Brazil and Romanism in the United States is that there they are open and above board with their iniquity, while here they confine it largely to the monasteries and nunneries. I have gone to funerals and have heard many expressions of sympathy from the lips of the Brazilians, but I have yet to hear one word about reunion with loved ones in heaven or one word in regard to the resurrection of the dead. I have gone through the cemetery at Rio and read inscriptions on hundreds of tombstones, but not a line of hope in any epitaph have I ever seen. There is a little bird which may be heard in Brazilian forests late in the night, whose song is a sad and mournful strain. The priests taught the people that the voice of this songster was the wail of some lost soul which had come back to earth, and from that false teaching the bird received the name of the 'Lost Soul.' "

The Rev. H. L. Hastings, of Boston, in one of his leaflets, gives these remarkable figures: "In five counties in the North of Ireland, where the Bible is largely read, it requires only eleven or twelve policemen to keep order among each ten thousand people; while in five other counties in Ireland, where they have more parochial schools and less Bible, it requires from forty-one

to forty-six policemen to keep order among each ten thousand people.

"A late chaplain of the State prison at Concord, Mass., stated that of some 560 convicts there, 400 were Catholics, chiefly Irish — more than five times their due proportion according to the population of the State. Of the 230 convicts in the women's prison at Sherbourn, seven-tenths are said to be Roman Catholics. At Deer Island, 75 per cent. of the inmates are Catholics. At Suffolk county jail, of the 2,750 commitments of the year 1886, considerable more than half were Catholics, even after the Romish officials of Boston had put in what ministers they could catch preaching the gospel outdoors to the poor. At the Cambridge House of Correction 90 per cent. of the inmates are foreigners, and nearly all Roman Catholics. And essentially such is the story in all the penal and pauper institutions of Massachusetts.

"The thirty-fourth report of the trustees of the Tewksbury State Almshouse, for 1886, says that the total number admitted during the year was 2,362, of which 1,651 were males, 711 females; of these 945 were born in Ireland, 348 in Massachusetts, 245 in the British Provinces, 211 in England, 82 in New York, the remainder being from the different States; so that out of 2,362

State paupers in Massachusetts, little Ireland contributes 945, or over 40 per cent. of the whole; nearly three times as many as the whole State of Massachusetts, and more than three times as many as all England. These are the kind of people who have grown up under the parochial school system in Ireland, and under the no-Bible system which priests and infidels have united to introduce in America."

The Universe, a Roman Catholic paper, under the heading, "Catholic Morality in Liverpool," says: "The vice and immorality existing among the (Roman) Catholic body in Liverpool are fearful. The sooner we admit that fact the better, and deny it we can not, in the face of statistics compiled by the Rev. Father Nugent. This plain statement of figures, set down in black and white, reveals a horrible, a hideous blot on the (Roman) Catholic character in the great northern seaport. Their substance is this—that in Liverpool, the strongest phalanx in the Devil's Army is recruited from the ranks of (Roman) Catholicism. Of the three great divisions in that gloomy host—thieving, harlotry and intemperance—the majority are members of our community. . . . And, worse still, the heavy proportion of this wickedness is assignable to our own countrymen, the Irish Catholics."

Right in line with the above the Roman Catholic, Lord Edward Howard, wrote to the *Weekly Register*, of London, Eng., a letter which was copied into the *Universe*, and in which he says: "In nine months only, there were committed to Liverpool gaol 4,277 Roman Catholic prisoners, making 729 more Roman Catholic committals than Protestant, as shown by an excess of Roman Catholics above Protestants of 54½ per cent. among males, and 63 per cent. among females. Of fallen women committed in the same period, there were 605 Protestant and 921 Roman Catholic." Lord Edward Howard continues: "Unhappily, of these 4,227 only 12 can read and write well; 1,244 read and write imperfectly; 864 read only; 2,107 neither read nor write. These poor people were thus born: In Ireland, 2,537; Liverpool, 1,276; England, Scotland and Wales, 350; foreigners, 64. Such, and so great is the evil. What is the remedy? This is the problem—it passes my understanding."

Father M. F. Foley, of DeLand, Fla., recently wrote to the *Catholic Mirror*, as follows: "Go into our prisons, our reformatories, our almshouses; go into our great asylums, where numbers of children are being reared in what must necessarily be hot-house atmosphere, to face the storms of life. Go into the crowded tenements

of our cities, into their lowest dens and dives; see the misery, squalor, reigning there; see the men and women, low and besotted; see the little ones dying as flies in the fetid air, or, worse, living to poison the nation's moral atmosphere; in a word, see degradation in its most repulsive form. In these abodes of crime, of poverty, of misery, you will find thousands of Catholics. Ask what has brought to prison and almshouse, to reformatory and orphanage, to dive and brothel, so many children of the Church. Trumpet-toned comes back the answer: 'Drink, drink.'"

The Pastoral Letter of the Council of Baltimore, 1860, admitted: "It is a melancholy fact, and a very humiliating avowal for us to make, that a very large proportion of the idle and vicious youths of our principal cities are the children of Catholic parents."

I would also call attention to the following facts: "While in Roman Catholic Ireland there were nineteen murderers to the million of population; in Roman Catholic Belgium, eighteen; in Roman Catholic France, thirty-one; in Austria, thirty-six; in Bavaria, sixty-eight; Tuscany, fifty-six; while in the Papal States there were one hundred and thirteen murderers to the million; in Roman Catholic Sicily, ninety; in Naples, one hundred and seventy-four; at the same time there

were, in Protestant England, only four murders to the million. Name any Protestant country in Europe, and let its depths of vice and immorality be measured and named, and I will name a Roman Catholic country or city whose depths of vice and immorality are lower still."

The Tablet, a Roman Catholic paper of England, 1888, said: "Upon looking into the matter, I found that we Catholics contribute more young criminals than any other religious denomination."

TEMPERANCE.

The position of Rome toward a number of public questions will demonstrate this position. Take the question of temperance for example. A large per cent. of the saloon-keepers are Catholics. The *Wine and Spirit Gazette*, of New York, claims: "Fully two-thirds, if not more, of the retail liquor dealers of the country are Roman Catholics. Some of these are liberal contributors of church funds." If it is objected that this is not Catholic authority, I refer you to a statement made by the president of the Catholic Total Abstinence Society, through the *Catholic Standard:* "One city has less than 30 per cent. of its population Catholic, and more than 52 per cent. of its applicants for license. Another has more than 56 per cent. of its saloon-keepers Catholics and

less than 30 per cent. of its population. One town had about 20 per cent. of its population Catholics and more than 42 per cent. of its applicants for license. Another had more than 55 per cent. of its applicants for license, and about 25 per cent. of its population Catholics."

The *Catholic Review*, a leading Catholic organ of New York, speaks of the saloons in the following fashion: "Of course, there have been many brilliant exceptions, but, as a rule, have the Catholics of New York City reason to be proud of the career in public life of the men, professedly

Catholics, who have, for instance, been elected for these many years past to represent the city in the State Assembly? Go over the list of them—a long list—during the last ten years. Look at the representation in Congress during the last twenty years, including an ex-prize-fighter. Is it necessary, ten years after the decree of the Baltimore Council, that saloon-keepers shall dominate the 'Catholic vote?' But they do it practically, and the man who denies this is either dishonest or ignorant. The saloon-keepers are a potency in the political organizations as they have been made up so far, and the mass of the 'Catholic vote' has so far been following the dictates of one or the other political organizations. Behind the saloon-keepers are the brewers, who hold chattel mortgages from the saloon-keepers, and most of the brewers are now working together under some form of a 'trust.' . . . The common sense of mankind has long ago declared that saloon-keepers and their partners or abettors are not, by the very circumstances of their calling and associations, the sort of men to guide or represent the public spirit, and that any political organization in which such persons are allowed to be dominant members is by that very fact disqualified to expect the votes, or support in any way, of citizens who are Catholics in religion. That is undoubtedly

what the latest encyclical means in this respect."

Archbishop Ireland declares: "Catholics nearly monopolize the liquor traffic. . . . Our disgrace and our misfortune in America is the number of Irish saloon-keepers. . . . The lists of culprits with Irish names appearing before municipal jails and reformatories, strike us with horror! . . . Where is there sin? Where are children neglected? Where is there cursing and quarreling? Where is innocence driven to despair? Where are souls lost? Where whisky enters. Question if you may the damned souls of Irish Catholics amid the flames of hell. I am sure, if they were to answer, no one cause of damnation, they would tell you, compares with rum. . . . 'Far more than landlordism,' has said one of the most zealous opponents of Irish landlordism, Mr. A. M. Sullivan, 'has intemperance impoverished Ireland.'"

Dr. Brownson, in 1862, in a treatise on "Protestantism and Infidelity," says: "The worst governed cities in the Union are precisely those in which Catholics are the most influential in elections, and have the most to do with municipal affairs. We furnish more than our share of the rowdies, the drunkards and the vicious population of our large cities. The majority of the grog-sellers in the city of New York are Catho-

lics, and the portions of the city where grog-selling, drunkenness and filth most abound are those chiefly inhabited by Catholics, and we scarcely see the slightest effort made for a reformation."

GAMBLING.

The Roman Catholic Church encourages gambling. In the Cathedral of the City of Mexico I was entreated to buy lottery tickets. In the Old World nearly all of the Catholic churches are supported by lotteries, and Catholic lotteries are common in this country. Upon the completion of the Cathedral, on Fifth avenue, in New York, a fair was projected. Religious zeal and curiosity attracted vast crowds during the days and evenings that it lasted. The New York *Evening Post* gave a sketch of what one of its staff witnessed at the gaming-table on one of these evenings. Referring to the scene, the reporter asked the Rev. Dr. McGlynn if there was no harm in that. He is reported to have said in reply: "Well, I suppose, as a matter of taste, such games might perhaps have been dispensed with. But it is, at best, a question of taste. You may say, of course, that those boys will acquire a love for gambling, and will be tempted hereafter to visit objectionable places. But the danger in their case is re-

mote. As for their act, it is innocent in itself; it is done in a church, and, it is to be presumed, with their own money—money given them for the purpose. Now, surely it is not wrong to do an innocent act; it is not wrong to go to church and do it; it is not wrong to do it with your own property. So far as ulterior consequences are concerned, why, suppose somebody should object to our taking a glass of wine together because we might acquire an unfortunate taste for liquor and become drunkards, or because our example might lead others to become drunkards. That would be voted the highest height of fanaticism in many countries. In this country, where there is so much drunkenness, it is doubtless well for many persons to practice total abstinence. But it wouldn't follow from that, would it, that you and I shouldn't take a friendly glass of wine? You see, if cathedrals are to be built, we must have money to build them with. They are good things; they are centers of religion, distributors of charity, exponents and promoters of what beautifies and renders lovelier our lives. But in this country you can't levy money by law for erecting them; you can't send a sheriff around and distrain people's goods. So, as we can't force money out of people, we must coax it out of them, and in this process of coaxing the

Church winks at some things that confessedly are not among the most approved means of sanctification."

When ecclesiastical dignitaries see no harm in gambling, and deliberately encourage it in their flock as an appropriate means of sustaining the church, it is not surprising that the habit finds imitators and apologists in every class of human society. "When the abbot throws the dice," says Luther, "the whole convent will play."

PROFANITY.

The Bible says: "Thou shalt not take the name of the Lord thy God in vain." (Exodus, 20:7).

Bishop Shanley, North Dakota, says: "It is the great Catholic sin, the sin of profanity. Catholic men swear every day. The one that does not swear is the exception. Catholic women swear, too, and so do Catholic children. The third great sin is that of intemperance. Were it not for drunkenness, the Catholic Church would not be struggling for a bare existence, as it is in this land to-day. You start, but it is no novice that is talking to you. No child that does not know what is going on in the world."

FALSE SWEARING.

The Bible says: "Thou shalt not bear false witness against thy neighbor." (Ex. 20:17). That is a plain statute against lying.

Rome says that you may bear false witness.

Filiucius says: "There is no mortal sin when one forsweareth himself without perceiving it at all, and by natural inadvertence, though he who doth it hath his will effectually addicted to sin by an evil habit." (Filiucius, Mor. Ques. tom. 2, tract. 25, cap. 10, No. 316). "With what precaution may we equivocate? By intending to use only material words. A person may begin to say, I swear. He can add this mental restriction—To-day, or in a whisper he may repeat, I say, and then resume his former tone, I did not do it." (Ibid. id., cap. 11, No. 328).

Layman says: "It is not sufficient for an oath if we use the formal words, if we have not the intention and will to swear, and do not sincerely invoke God as a witness." (Lib. 4, tract. 3, cap. 1, p. 73).

Bauny says: "He who maintains an heretical proposition without believing it, or who is a communicant among the Protestants without having his heart there, but out of pure derision, or to comply with the times and to accomplish his designs, ought not to be esteemed a Protestant,

because his understanding is not infected with error." (Sum., cap. 6, conc. 4, p. 73).

Taberna says: "Is a witness bound to declare the truth before a legitimate judge? No; if his deposition will injure himself, his family, or property; or if he be a priest, for a priest can not be forced to testify before a secular judge." (Vol. 2, part 2, tract. 2, cap. 31, p. 288).

Escobar says (tract. 1, exam. 3, cap. 7, No. 31, p. 74): "Is it lawful to suborn any person to swear to a false thing?" To which Hurtudo and Sanchez, with himself, answer in the affirmative. Filiucius thus replies (tom. 2, ques. moral. tract. 21, cap. 11, No. 346 and No. 347, p. 206): "Any one, upon a lawful cause, may request a man to swear, though he will be forsworn; and this thing is not evil in itself, to require an oath of a person whom we know will forswear himself."

Charli, in his Propositions No. 6, affirms that: "He who is not bound to state the truth before swearing, is not bound by his oath, provided that he makes the internal restriction that excludes the present case." (See Filiucius, previously quoted).

Castro Palao says: "In a question of right and wrong, a judge may pronounce according to a probable opinion, in preference to the more probable opinion, even though it should be contrary to his own judgment."

Molina says: "Judges may receive presents from parties, when they are given them either for friendship's sake or in gratitude for some former act of justice, or to induce them to give justice in the future, or to oblige them to any particular attention to their case, or to engage them to dispatch it promptly."

All of these principles are sanctioned by Suarez (in his "Precepts of Law," book 3, chap. 9, assertion 2, p. 473), where he says: "If any one has promised, or contracted without intention to promise, and is called upon oath to answer, may simply answer, No; and may swear to that denial."

Liguori, in his treatise on oaths, question 4, asks if it is allowable to use ambiguity, or equivocal words, to deceive the judge when under oath, and at No. 151 he answers: "It is certain, and the opinion of all theologians, that for good reasons one may be permitted to use equivocations and to maintain them by oath; and by 'good reasons' we mean all that can do any good to the body or the soul." . . . . . "Though lying is forbidden, we may be allowed to conceal the truth, or to disguise it under ambiguous or equivocal words or signs, for a just cause, and when there is no necessity to confess the truth. If by that means one can rid himself

of dangerous pursuits, he is permitted to use it; for in general it is not true to say that, when interrogated by public authority about his faith, he is obliged to reveal it." (Liguori, L. 2).

STEALING.

The Bible says: "Thou shalt not steal." (Ex. 20:5).

Rome says that you may steal.

Liguori says: "A servant has a right to rob his master, a child his father, and a poor man the rich! . . . There are many opinions about the amount which may be stolen to constitute a mortal sin. Navar has said, too scrupulously, that to steal a half-piece of gold is a mortal sin; while others, too lax, hold that to steal less than ten pieces of gold can not be a serious sin. But Tol, Mech, Less, etc., have more wisely ruled that to steal two pieces of gold constitutes a mortal sin. . . . If any one steals small sums at different times, either from the same or different persons, not having any intention of stealing large sums, nor of causing a great damage, his sin is not mortal; particularly if the thief is poor, and if he has the intention to give back what he has stolen."

Escobar says: "A child who serves his father, may secretly purloin as much as his father would

have given a stranger for his compensation." (Theolog. Moral., Vol. 4, Lib. 34, Sect. 2, Prob. 16, p. 348).

Cardenas says: "Servants may secretly steal from their masters as much as they judge their labor is worth more than the wages which they received." (Crisis Theolog., Diss. 23, cap. 2, art. 1, p. 474).

Gordonus says: "A woman may take the property of her husband, to supply her spiritual wants, and to act like other women." (Theolog. Moral. Univ., Lib. 5, Quest. 3, Cap. 4, p. 826).

Emmanuel Sa says: "It is not mortal sin to steal that from a man which he would have given if asked for it. It is not theft to take anything from a husband or father, if the value be not considerable." (Aphorism, verbum Furtum, p. 161).

Francis Xavier Fegeli says: "After a son has secretly robbed his father as a compensation, the Confessor need not enforce restitution, if he has taken no more than a just reward for his labor." (Pars 3, cap. 6, Quest. 11, p. 158).

St. Aphoris says: "He who, in taking what is another's, doth him no injury, is not obliged to make restitution." (Furtum, cap. 6, p. 292).

ADULTERY.

The Bible says: "Thou shalt not commit adultery." (Ex. 20:14).

Rome says that you may commit adultery.

Liguori says: "May a servant bring a ladder and help his master to go up and commit adultery? Buss and others think that he may do it, and I am of the same opinion." (Liguori, Q. 2).

The crime of adultery has the sanction of the Roman Catholic Church, in this wise: "They deny all civil and Christian marriage to be true and lawful marriage when not performed within the Roman Catholic Church, and Pope Pius IX. calls it 'filthy concubinage.' They have divided between a husband and wife in England—I quote from Mr. Gladstone in his preface to 'Vaticanism' —because they were not married by a Romish priest; this man having embraced the Romish faith for the sake of getting rid of a noble and excellent wife. Mr. Gladstone calls attention to the fact, and wonders that the menace to human society contained in the act had not been taken more account of in England." (From "Romanism and the Republic," pp. 274 and 275).

MURDER.

The Bible says: "Thou shalt not kill." (Ex. 20:13).

Rome says that you may commit murder.

St. Thomas Aquinas says: "When a man is excommunicated for his apostasy, it follows from

that very fact that all those who are his subjects are released from the oath of allegiance by which they were bound to obey him." (St. Thomas, Vol. 4, p. 91).

The Council of Lateran, A. D. 1215, decreed, and that decree is still binding: "We excommunicate and anathematize every heresy that exalts itself against the holy orthodox and Catholic faith, condemning all heretics, by whatever name they may be known; for, though their faces differ, they are tied together by their tails. Such as are condemned are to be delivered over to the existing secular powers, to receive due punishment. If laymen, their goods must be confiscated. If priests, they shall be first degraded from their respective orders, and their property applied to the use of the church in which they have officiated. Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, compelled by ecclesiastical censure, to swear that they will exert themselves to the utmost in the defense of the faith, and extirpate all heretics denounced by the Church who shall be found in their territories. And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound to abide by this decree.

"Catholics who shall assume the Cross for the

extermination of heretics shall enjoy the same indulgences and be protected by the same privileges as are granted to those who go to the help of the Holy Land.

"It is of faith that the pope has the right of deposing heretical and rebel kings. Monarchs so deposed by the pope are converted into notorious tyrants, and may be killed by the first who can reach them.

"If the public cause can not meet with its defense in the death of a tyrant, it is lawful for the first who arrives to assassinate him." (Suarez, Defensio Fidei, Book 6, chap. 4, Nos. 13, 14).

Bussambaum says: "A man who has been excommunicated by the pope may be killed anywhere, as Escobar and Deaux teach, because the pope has an indirect jurisdiction over the whole world, even in temporal things, as all Catholics maintain, and as Suarez proves against the King of England." (Bussambaum—Lacroi, Theologia Moralis, 1757).

Cratineau Joly, the Roman Catholic historian of the Jesuits, approvingly says: "Father Guivard, writing about Henry IV., King of France, says: 'If he can not be deposed, let us make war; and if we can not make war, let him be killed.' " (Vol. 2, p. 435).

The Rambler, one of the most prominent Roman

Catholic papers of England, September, 1851, says: "You ask if the pope were lord of this land and you were in a minority what he would do to you? That, we say, would entirely depend on circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison, banish you, probably he might even hang you. But be assured of one thing, he would never tolerate you for the sake of your glorious principles of civil and religious liberty."

La Croix says: "A man condemned by the pope may be killed wherever he is found." (Vol. 1, p. 294).

Henriquez says: "If an adulterous priest, even aware of his danger, having visited an adulteress, is assailed by her husband, and kills the man in his own defense, it is not criminal." (Sum of Moral Theology, vol. 1, book 14, chap. 10, p. 869).

Amicus says: "It is lawful for a priest or monk to kill a man who threatens to publish some great crimes against him or his order. A monk who feminam cognovit, quæ honori ducens se prostitutam esse tanto viro, boasts of it, and thereby defames him, may kill that woman." (Tom. 5, de Just. et Jure Disput. 36, sec. 4, No. 218).

Fergundez says: "Papist children may accuse their parents for heresy, although they know their

parents will be burned for it; not only may they deny them nourishment, but they may justly kill them, if the parents would turn their children from the Popish faith." "If a priest at the altar is attacked by any one, he may leave the ceremony and defend himself; and, although he may kill the assailant, he may immediately return to the altar and finish the mass." "If a judge decides contrary to the law, the injured person may defend himself by killing the judge." (Precept. Decalog., vol. 1, lib. 4, cap. 2, pp. 501, 655; and vol. 2, lib. 8, cap. 32, p. 390).

Guimenius promulgated his seventh proposition in these words: "You may charge your opponent with false crimes, to destroy his credit; and you may also kill him."

Molina (de Just. et Jure, tom. 4, tract. 3, Disput. 14, p. 1765), says: "An adulterer may lawfully kill the husband of the woman, if her husband, having surprised him with his wife, do assault him." Tamburin is of the same opinion. From which Molina, in his fourth volume, deduces this corollary, p. 1766: "A thief having entered into a house to steal, in conscience may kill him who would punish him for his theft, if he can not otherwise escape." Again (in vol. 3, Disput. 16, p. 1768), he says: "Priests may kill the laity, to preserve their goods."

Francis Xavier Fegeli says: "It is not mortal sin for parents to wish the death of their children, nor to desire the death of any one who troubles the Church, because considerable good is the direct and immediate object." (Quest. Prac., pars 4, cap. 1, quest. 7, num. 8, p. 285).

Dicastillo says: "If a man becomes a nuisance to society, the son may lawfully kill his father." (Lib. 2, tract. 1, Disput. 10, Dub. 1, num. 15, p. 290).

Escobar says: "Children are obliged to denounce their parents or relations who are guilty of heresy, although they know they will be burned. They may refuse them all nourishment, and permit them to die with hunger, or may kill them as enemies, who violate the rights of humanity." (Theolog. Moral., vol. 4, lib. 31, sec. 2, Precept. 4, Prob. 5, p. 230).

Gobatus published a work which he entitled "Morality," and in vol. 2, part 2, tract. 5, chap. 9, sec. 8, p. 318, is the following edifying specimen of Popish morals: "A son who inherits great wealth by the death of his father may rejoice that when he was intoxicated he murdered his father."

Alagona, in his "Compend of the Sum of Theology," by Thomas Aquinas, quest. 94, p. 230, "Sums" up all the Romish system in this

comprenensively blasphemous oracular adage: "By the command of God it is lawful to murder the innocent, to rob, and commit lewdness; and thus to fulfill his mandate is our duty."

Pope Urban II., Decree, 1088, says: "Those are not to be accounted murderers or homicides who, when burning with love and zeal for their Catholic mother against excommunicated Protestants, shall happen to kill a few of them."

UNHOLY PRIESTHOOD.

2. The priesthood are not holy. The priesthood have been guilty of almost every known sin. Cardinal Gibbons is compelled to confess: "It can not be denied that corruption of morals prevailed in the sixteenth century to such an extent as to call for a sweeping reformation, and that laxity of discipline invaded even the sanctuary." (Faith of Our Fathers, p. 45). This is no pleasant theme to me. I do not desire to point out the sins and follies of men. But in view of the enormous claims of Rome I must speak a few words. It seems incredible that there should have been an occasion for legislation against clergymen keeping houses of prostitution; and yet the Quinisexta or Trullan Synod of 692 enacted this canon: "He who keeps a brothel, if a clergyman, shall be deposed and excommuni-

cated; if a layman, excommunicated." (Hefele, vol. 3, p. 341).

I could fill the pages of a book witn the unholy doings of the priesthood. This dispatch, from Pana, Ill., was in the New York *Mercury*, a Catholic newspaper: "Rev. Father Stick, who last summer gained notoriety by publicly assailing Protestants, said to his parishioners yesterday: 'I have members who will not rent pews because they are too poor, yet they have money to get drunk twice a month. I wish they would get drunk to-night and lay out doors and freeze to death. There are members of my congregation who allow their daughters to go to high-toned balls and dance in full dress—no dress at all. Only indecent Catholics, Protestants and heretics go to such places.'"

The St. Louis *Republic*, June 20, 1887, prints a letter from Bishop Hogan, of St. Joseph, Mo. That letter was written to defend himself against the slanders of the twenty-two priests whom he had dismissed for immoralities. The bishop says: "The constant, shameful, public and sacrilegious drunkenness of the last three mentioned priests, who were by my side at the Cathedral, determined me to wipe them and their kind out of my jurisdiction. Herbert, after repeated drunkenness, went into a spree for a week in my house;

was in the house, broke out at night, got into a house of disreputable women in his drunkenness, and was thrown out into the street, picked up drunk, recognized and taken into a house and made sober, and put into a carriage and taken to my house. That evening Galvin and Kiley were told by me to prepare for the proper celebration of Easter Sunday. On Saturday they staid up all night, drinking, carousing and shouting. Kiley fell down, blackened and almost broke his face in falling. Of course, the two sacrilegious priests said Mass the next day; Kiley went into the pulpit, and preached with his blackened and bruised face, to the people of the Cathedral. It was time for me to begin a reformation."

Bishop Vandeveld, Chicago, about the middle of this century, said: "I can not any longer assume the responsibilities of such a high position, because it is beyond my power to fulfill my duties and do what the Church requires of me. The conduct of the priests of this diocese is such that, should I follow the regulations of the canon, I would be forced to interdict all my priests with the exception of two or three. They are all either notorious drunkards or given to public or secret concubinage. I do not think that ten of them believe in God. Religion is nothing to them but a well-paying comedy. Where can I

find a remedy for such a general evil? Can I punish one of them and leave the others free in their abominable doings, when they are almost all equally guilty? Would not the general interdiction of these priests be the death-blow to our Church in Illinois? Besides, how can I punish them, when I know that many of them are ready to poison me the very moment I raise a finger against them?"

That the priests are negligent in their spiritual duties can not be doubted. A very popular priest, Father Lawler, died some months ago in Louisville. He had forgotten to say masses for a number of persons, hence he left three hundred dollars to another priest for that purpose. The publication of his will, which contained this clause, in the *Courier-Journal* and other papers in this city, was the sensation of the hour.

The following case is recorded in Rochester, New York:

DEVISED $200 FOR MASSES.

THE DEFENDANTS CLAIM THAT THE DECEASED CHANGED HER MIND THOUGH NOT HER WILL AND THAT THE MONEY HAS BEEN PAID TO ANOTHER CHURCH.

An action has been commenced by Werner & Werner on behalf of Father Oberholzer and the

Holy Redeemer church against Elizabeth Kolb, as survivor, in a case involving a peculiar state of facts. Some eight or ten years ago, Andrew and Elizabeth Kolb were given by a relative's will, the place where they resided until the death of the former, on the condition that they pay Father Oberholzer $200 for Masses for the repose of that relative's soul. On the death of one of the couple the survivor was to succeed. The years rolled on. Andrew Kolb died and his wife is now in possession of the property, but the $200 were never paid. Father Oberholzer began to be anxious for the legacy, and one day called upon Judge Werner to ask his advice. He was informed that his church was clearly entitled to the legacy and, the condition remaining unfulfilled, there was serious doubt whether the Kolbs ever acquired legal title to their property. The papers were drawn for the commencement of an action to enforce payment, and Father Oberholzer came in to sign them when Judge Werner, as an afterthought, asked causually if the Masses had in fact been said. Father Oberholzer replied that, of course, they had not. He had not proposed to say them in advance of receipts of the legacy. He was advised that he had better say the Masses with as much expedition as possible before signing the

complaint, and that the bringing of the suit would have to wait a day or so.

The Masses were said and then the plaintiff returned and the action was brought in due form. It now appears that the excuse of the defendants for the apparent disregard of the expressed desire of their benefactress, which was made a condition precedent to their legacy, is that shortly before her death, she had transferred her membership to another church, and that, following the spirit rather than the letter of her bequest, they some years ago paid the money to another church for the service which had just been performed by Father Oberholzer. While morally, this may be all right, it is believed the first will not constitute a legal defense. (Rochester, N. Y., *Post-Express*, December 24, 1894).

THE CONFESSIONAL.

I believe the reason for all of this corruption in the Catholic Church flows from auricular confession. The confession box is a sink of iniquity, and can not be reformed. It is essentially vicious and alike drags down priest and people to infamy. It corrupts the priest and pours the foulest suggestions into the minds of the purest women. I can not degrade these pages by even printing the questions, taken from the pages of Liguori and

Dens, asked of women in the confessional. I will, however, give what Roman Catholic authorities declare is the effect of the confessional.

Alphonsus Mary de Liguori was canonized by the pope in 1839. Before he was made a saint his works were "rigorously examined" by the Sacred Congregation at Rome, which declared "in all his works, whether printed or inedited, there was not a word worthy of censure." Yet these books are too vile to be read by men or devils. In 1871 Pius IX. raised him to the high dignity of a "Doctor of the whole Church."

Of the confessional, Liguori is compelled to admit: "It grieves me much concerning this matter (the confessional), which contains so much filthiness, as by its very name will disturb pure minds, to give a longer dissertation; but oh! that this subject were not so frequent as it is in confessions, that it would not behoove the confessor altogether to be fully, but very briefly instructed." (Liguori, vol. 6, p. 303). . . . "With reluctance we enter upon the consideration of this matter (auricular confession), the very name of which alone pollutes the minds of men." (Vol. 2, p. 206). . . . "And, indeed, oh! how many priests, who before were innocent, and on account of similar attractions (in the confessional) have lost both, God and their soul. Oh! what

misery it is to observe so many confessors, who spend a large portion of the day in hearing the confessions of certain religious women, who are commonly called Bizocas. Oh! how many confessors have lost their own souls and those of their penitents." (Vol. 8, p. 77).

Four Roman Catholic bishops of Ireland, Murray, Keating, Doyle and Kinsilla, wrote, in 1831, a book in which they admitted: "It must be considered how great is the burden and danger of those who undertake so formidable an office, since experience proves that this remedy (the confessional box) so salutary to the fallen, is sometimes perverted by the ignorance and negligence of confessors, that this fountain of grace is turned into an occasion of perdition. We fear that there is no time in which the melancholy saying of St. Thomas of Villanova is not fulfilled in some confessors, 'that they send themselves and sinners down careless into hell.' "

Garcia, a Jesuit priest, declared: "A woman of thirty-three years of age came to confess to me and told me that from sixteen years of age until twenty-four she had committed all sorts of lewdness with ecclesiastical persons only, having in every convent a friar, who, under the name of cousin, used to visit her."

But I forbear. These things are so vile that I

will not further press this subject. The effect of the confessional is always to lower the moral tone.

I think I have clearly showed, in this chapter, that the tendency of the Catholic Church is toward an overthrow of morals, and that, therefore, it is dangerous to the well-being of the State.

CHAPTER III.

THE ATTITUDE OF ROME TOWARD CIVIL LIBERTY.

ROME claims the right, and acts upon that claim, to control all civil governments. She is not content with performing spiritual functions, but she declares that her prerogatives extend to all civil affairs. A man who is a true Roman Catholic can not be a true American citizen. Any man who believes fully the doctrines of Rome is a traitor to the American government. I do not believe that all American Catholics are traitors. I believe that on the drumbeat that many of them would stand for our liberties. They would not do this because they were Catholics, but because they are patriots in spite of Catholicism. This has been the history of Catholicism. That the Catholic hierarchy is opposed to our government will appear in many ways:

1. This has been the opinion of many of our great statesmen. They had every opportunity to observe and they could not be mistaken. I have the space and will give the opinions of a few men who were not fanatics. They were the defenders of our liberties, and were our bravest men. Their testimony will stand.

Lafayette, who was born a Romanist, says: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy." (From the title page of the "Confession of a French Catholic Priest").

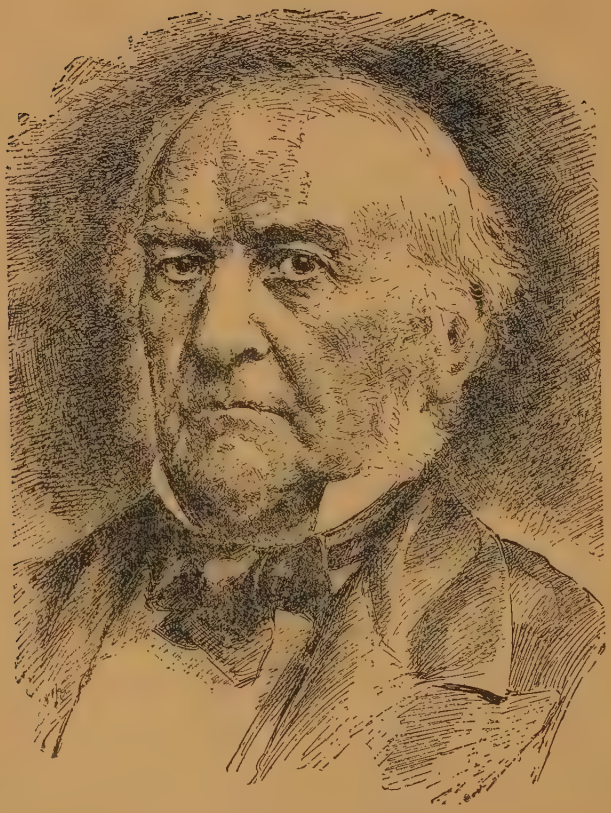
Washington said: "Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens) the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of republican government."

Thomas Jefferson said: "I can scarcely withhold myself from joining in the wish of Silas Deane, that there was an ocean of fire between this and the old world."

Daniel Webster said: "There is an imperative necessity for reforming the naturalization laws. I will go as far as the farthest in this matter."

2. We are led to doubt Rome because she has been the dangerous foe to liberty in every country. She has been true to no government and to no nation. I shall quote from a few great statesmen.

Gladstone, the grand old man, says: "The pope demands for himself the right to determine the province of his own rights, and has so defined it in formal documents as to warrant any and every invasion of the civil sphere; and that this



WILLIAM E. GLADSTONE

new version of the principles of the Papal Church inexorably binds its members to the admission of these exorbitant claims, without any refuge or reservation on behalf of their duty to the crown." (Vatican Decrees, p. 31). He adds: "That Rome requires a convert who joins her to forfeit his moral and mental freedom, and to place his loyalty and civil duty at the mercy of another." (Vatican Decrees, Third Proposition).

John Milton said: "Popery is a double thing to deal with, and claims a two-fold power—ecclesiastical and political; both usurped, and the one supporting the other."

Bismarck says: "This pope, this foreigner, this Italian, is more powerful in this country than any other person, not excepting the king. And now please to consider what this foreigner has announced as the programme by which he rules Prussia and elsewhere. He begins by taking to himself the right to define how far his authority extends; and this pope, who would employ fire and sword against us if he had the power to do so, who would confiscate our property and not spare our lives, expects us to allow him full, uncontrolled sway."

Castelar, the great Spanish statesman, says: "There is not a single progressive principle which has not been cursed by the Catholic Church.

This is true of England and Germany, as well as of Catholic countries. The Church cursed the French Revolution, the Belgium Constitution and the Italian independence. Nevertheless, all these principles have unrolled themselves in spite of it. Not a constitution has been born, not a single progress made, not a solitary reform effected, which has not been under the terrible anathemas of the Church."

Gen. Grant, in 1876, speaking before the Army of the Tennessee, said: "If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but it will be between patriotism and intelligence on one side and superstition, ambition and ignorance on the other. Let us all labor for the security of free thought, free speech, free press and pure morals; unfettered religious sentiments and equal rights and privileges for all men, irrespective of nationality, color or religion." (Romanism and the Republic).

Abraham Lincoln said: "As long as God gives me a heart to feel, a brain to think, or a hand to execute my will, I devote it against that power which has attempted to use the machinery of the courts to destroy the rights and character of an American citizen. But there is a thing which is very certain; it is, that if the American

people could learn what I know of the fierce hatred of the generality of the priests of Rome against our institutions, our schools, our most sacred rights, and our so dearly bought liberties, they would drive them away, to-morrow, from among us, or would shoot them as traitors. . . . . The history of the last thousand years tells us that wherever the Church of Rome is not a dagger to pierce the bosom of a free nation, she is a stone to her neck, and a ball to her feet, to paralyze her and prevent her advance in the ways of civilization, science, intelligence, happiness and liberty. . . . I do not pretend to be a prophet. But though not a prophet, I see a very dark cloud on our horizon. And that dark cloud is coming from Rome. It is filled with tears of blood. It will rise and increase, till its flanks will be torn by a flash of lightning, followed by a fearful peal of thunder. Then a cyclone such as the world has never seen will pass over this country, spreading ruin and desolation from north to south. After it is over, there will be long days of peace and prosperity; for popery, with its Jesuits and merciless Inquisition, will have been forever swept away from our country. Neither I nor you, but our children, will see those things."

THE JESUITS.

We have to do, almost entirely, in this country, with the Jesuits, and they have been traitors to every country that they have entered. They have been banished as traitors from almost every civilized land. To show something of their infamous history in this century I quote a paragraph from George E. Steitz. He says: "As a warning they were banished from St. Petersburg and Moscow January 1, 1815. But they heeded not the warning; on the contrary, they tried their proselytizing talent on the Russian army, and March 25, 1820, they were banished from the country 'forever.' Into Spain they were admitted by Ferdinand VII., but when, in the civil war which broke out after his death (1833), they sided with Don Carlos, their college at Madrid was stormed by the people July 17, 1834, and they were expelled by the regent, Queen Christiana, July 4, 1835. In Portugal they sided with Don Miguel, and were expelled (May 24, 1834,) by Dom Pedro. In France they never obtained a legal position; but they were tolerated and even favored by Louis XVIII. and Charles X. At Lyons they founded a very flourishing college. They made their influence strongly felt on the whole middle stage of education—that is, the

stage between the elementary and the scientific education; and their number arose to four hundred and thirty-six, when the revolution of 1830 suddenly swept them out of the country." (Schaff-Herzog Ency., vol 2, p. 1169).

I take the following table from the *United American*, Washington, D. C. It will show the

EXPULSION OF THE JESUITS.

Saragossa in	1555
La Palintine in	1558
Vienna in	1566
Avignon in	1570
Antwerp, from Portugal and Segovia in	1578
England in	1578
England, again in	1581
England, again in	1586
Japan in	1587
Hungary and Transylvania in	1588
Bordeaux in	1589
France in	1594
Holland in	1596
Toulon and Berne in	1597
England, by Queen Elizabeth in	1602
England, again in	1604
Denmark, Thorn and Venice in	1606
Venice, again in	1612
Japan, again in	1613
Bohemia in	1618
Moravia in	1619
Naples and the Netherlands in	1622
China and India in	1623
Malta in	1634
Russia in	1723
Savoy in	1729
Paraguay in	1733

Portugal, again in..... 1759
France, again in..... 1764
Spain and the two Sicilies in..... 1767
Duchy of Parma and Malta in..... 1768
Christendom (by bull of Pope Clement XIV.)..... 1773
Russia, again in..... 1776
France, again in..... 1804
Swiss Cantons in..... 1804
France, again in..... 1806
Naples in..... 1810
Moscow, St. Petersburg and Soleure in..... 1816
Belgium in..... 1818
Brest (by its inhabitants) in October..... 1819
Russia, forever, March 20..... 1820
Spain, again in..... 1820
The Cathedral at Rouen, by the people, in..... 1825
The Public and Private Schools in Belgium..... 1826
Eight Colleges in France, June 16..... 1828
Great Britain and Ireland, April 13..... 1829
France, again in..... 1831
Saxony, in September..... 1831
Portugal, again in May..... 1834
Spain, again in July..... 1835
Rheims (by its inhabitants) December..... 1838
Lucerne in..... 1842
Lucerne, again and forever, February..... 1845
France, again in..... 1845
Switzerland, September 6..... 1847
Sardinia, March 2; Naples, March 11; Papal States, March 29; Linz, April 10; Vienna, April 16; Styria and Arch Duchy of Austria, May 8; Austrian Empire, May 8; Galicia, in July; Sardinia, again July 18; Sicily, June 20..... 1848
Paraguay, again June 28..... 1858
Italian States in..... 1859
Sicily, again in..... 1860
Brazil, by constitutional limitations, in..... 1889
Mexico in.....1867, 1885 and 1893
Germany, July 4..... 1892

And yet these are the people who are trying to control our politics and to direct the destinies of this republic.

3. Romanism is opposed to the Constitution of the United States. The Constitution of the United States says: "This Constitution and the laws of the United States which shall be made in pursuance thereof . . . shall be the supreme law of the land." (Art. VI., sec. 2). The teachings of the pope is contrary to this. Read over the declarations of our Constitution given above and then read the words of Rome below and you will be fully convinced.

Archbishop Manning says: "Moreover, the right of deposing kings is inherent in the Supreme Sovereignty which popes as vicegerents of Christ exercise over all Christian nations." (Essays on Religion and Literature, p. 416, A. D. 1876).

Bishop Gilmour, Cleveland, O., says in his Lenten Letter, March, 1873: "Nationalities must be subordinate to religion. We must learn that we are Catholics first and citizens next."

Brownson says: "It is the intention of the pope to possess this country undoubtedly. In this intention he is aided by the Jesuits and all the Catholic priests and prelates undoubtedly, if they are faithful to their religion." (Brownson, *Quarterly Review*, April, 1845).

The *Catholic World* says: "We do not accept this government, or hold it to be any government at all, or as capable of performing any of the proper functions of government. If the American government is to be sustained and preserved at all, it must be by the rejection of the principles of the Reformation (that is, the government by the people) and the acceptance of the Catholic principle, which is the government of the pope."

The Canon Law, the undisputed, fundamental code of Romanism, is utterly incompatible with the Constitution and laws of our republic, as witness the following leading provisions, gleaned therefrom by Dr. G. F. Von Schulte, Professor of Canonical Law at Prague, viz.:

"I. All human power is from evil, and must therefore be standing under the pope.

"II. The temporal powers must act, unconditionally, in accordance with the orders of the spiritual.

"III. The Church is empowered to grant, or to take away, any temporal possession.

"IV. The pope has the right to give countries and nations which are non-Catholic to Catholic regents, who can reduce them to slavery.

"V. The pope can make slaves of those Christian subjects whose prince or ruling power is interdicted by the pope.

"VI. The laws of the Church concerning the liberty of the papal power, are based upon divine inspiration.

"VII. The Church has the right to practice the unconditional censure of books.

"VIII. The pope has the right to annul State laws, treaties, constitutions, etc., to absolve from obedience thereto, as soon as they seem detrimental to the rights of the Church or those of the clergy."

Father Menard, in St. Joachim's Church, in Detroit, Sunday, November 6, 1892, said: "When the Church needed armed men to enlist as Crusaders, the young men of the Church shouldered the musket and saber, and obeyed the orders of the Church. When the Church wanted to get rid of the Saracens, the faithful arose en masse and exterminated them. The Church may have to call on you to defend her rights in this country, and I know our young men will obey the Church again and take up arms to exterminate the enemies of the Church." (*Detroit Journal*, Nov. 7, 1892).

W. F. Markoe, Secretary of the Catholic Truth Society, said, at the World's Columbian Catholic Congress: "The American State recognizes only the Catholic religion. . . . A nation whose mottoes are 'In God we trust' and 'E pluribus unum,' must soon recognize the necessity of

unity in religion, and when that day comes Catholicity will dawn like a new revelation on the American mind."

Archbishop Katzer, Milwaukee, September, 1891, said in the Buffalo Convention: "Brethren, before I am a German, before I am an American, I am a Catholic."

The biographer of Satolli, recently said in *Munsey's Magazine:* "What Rome has done for other countries, she will do for the United States. Pope Leo rendered important services to the French Republic in two recent crises—so important in the opinion of Chas. A. Dana that without it the republic would not have weathered the storm. It may yet appear that in the appointment of Satolli to the American mission, he did the people's cause another notable service."

The bull *Unam Sanctam* of Boniface VIII., which is also a part of the Canon Law, and regarded as an "Article of Faith," says: "It is necessary that one sword should be under another, and that the temporal authority should be subject to the spiritual power. And thus the prophecy of Jeremiah is fulfilled in the Church and the ecclesiastical power, 'Behold I have set thee over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant.' Therefore, if the earthly

power go astray, it must be judged by the spiritual power; but if the spiritual power go astray, it must be judged by God alone. Moreover, we declare, say, define and pronounce it to be altogether necessary to salvation that every human creature should be subject to the Roman Pontiff." (Corpus Juris Canonica, Leipsic ed., 1839, tom. ii., p. 1159).

December 8, 1864, Pius IX. said: "It is an error to hold that, in the case of conflicting laws between the two powers, the civil law ought to prevail."

Leo XIII., in an encyclical, January 10, 1890, says: "It is wrong to break the law of Jesus Christ (the law of the pope meaning) in order to obey the magistrate, or under pretense of civil rights to transgress the laws of the church." Again he says on page 4 of the same encyclical: "But if the laws of the State are openly at variance with the laws of God, if they inflict injury upon the Church . . . or set at naught the authority of Jesus Christ, which is vested in the Supreme Pontiff, then indeed it becomes a duty to resist them, a sin to render obedience."

That leading Catholics do not regard the Constitution of the United States as supreme, and that the law of the pope is supreme, is clear from the language of Vicar General Preston. He said

in a sermon in New York, January 1, 1888: "Every word that Leo speaks from his high chair is the voice of the Holy Ghost and must be obeyed. To every Catholic heart comes no thought but obedience. It is said that politics is not within the province of the Church, and that the Church has jurisdiction only in matters of faith. You say: 'I will receive my faith from the pontiff, but I will not receive my politics from him.' This assertion is unloyal and untruthful. . . . . You must not think as you choose; you must think as Catholics. The man who says, 'I will take my faith from Peter, but I will not take my politics from Peter,' is not a true Catholic. The Church teaches that the supreme pontiff must be obeyed, because he is the vicar of the Lord. Christ speaks through him."

That the pope does not recognize the supreme authority of our laws is made plain from the instructions he gave the "American Pope." When Leo XIII. sent Satolli to the United States he issued an encyclical letter, bearing date January 24, 1892. In that letter he says: "We command all whom it concerns to recognize in you (Francisco Satolli), as apostolic delegate, the supreme power of the delegating pontiff; we command that they give you aid, concurrence and obedience in all things; that they receive with

reverence your salutary admonitions and orders. Whatever sentence or penalty you shall duly declare or inflict against those who oppose our authority, we will ratify, and with the authority given us by the Lord, will cause to be observed inviolably until condign satisfaction be made, notwithstanding constitutions and apostolic ordinances, or others to the contrary."

One of the latest encyclicals of Pope Leo XIII. bears date January 5, 1895. He complains that the Church and State are divorced. I quote a portion of the encyclical from the *Catholic Times*, of Philadelphia, February 2, 1895, as follows: "The main factor, no doubt, in bringing things into this happy state were the ordinances and decrees of your synods, especially of those which in more recent times were convened and confirmed by the authority of the Apostolic See. But, moreover (a fact which gives pleasure to acknowledge), thanks are due to the equity of the laws which obtain in America and to the customs of the well ordered republic. For the Church among you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws of and the impartiality of the tribunals, is free to live and act without hindrance.

"Yet, though all this is true, it would be very

erroneous to draw the conclusion that in America is to be sought the best desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition, nay, as even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His Church, in virtue of which, unless men or circumstances interfere, she spontaneously expands and propagates herself, but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

NO OATHS BINDING.

The law demands that an alien who comes to this country, and seeks citizenship, must make an oath of allegiance to the United States government. The Revised Statutes of the United States say: "The alien seeking citizenship must make an oath to renounce forever all allegiance and fidelity to any foreign prince, potentate, State or sovereignty, in particular that to which he has been subject." But Rome declares this oath is not binding if it is contrary to her claims. That Catholicism claims that oaths are not always binding can be proved from many sources.

The following is a portion of the Canon Law of Rome: "No oaths are to be kept if they are against the interests of the Church of Rome." (Corpus Juris Canonici, Leipsic edition, 1839, tom. ii., p. 1159). And, again: "Oaths which are against the Church of Rome are not to be called oaths, but perjuries." (Ibid, p. 358).

Bishop English, Charleston, S. C., in explaining and defending these Canons, says: "These are the principles which I have been taught from Roman Catholic authors, by Roman Catholic professors; they are the principles which I find recognized in all enactments and interpretations of Councils in the Roman Catholic Church, from the Council of Jerusalem, held by the apostles, down to the present day." (Letters Concerning the Roman Chancery, p. 158).

Cardinal Manning put his imprimatur upon these words of the Rev. F. X. Schouppe: "The civil laws are binding on the conscience only so long as they are comformable to the rights of the Catholic Church."

The Roman Catholic Profession of Faith approved by the Council which met in Baltimore in 1884, contains the following oath of allegiance to the pope: "And I pledge and swear true obedience to the Roman Pontiff, vicar of Jesus Christ, the successor of the blessed Peter, prince

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of the apostles." (Acta et Decreta Concilii, Baltimorensis III., p. liii., Baltimore, 1886).

Liguori, the great Roman Catholic authority, in his treatise on oaths (Question 4), asks if it is allowable to use ambiguity, or equivocal words, to deceive, etc., and answers in these words, as translated from the Latin: "It is certain, and the opinion of all theologians, that for good reasons one may be permitted to use equivocations and to maintain them by oath; and, by 'good reasons,' we mean all that can do any good to the body or the soul."

Sanchez, a very renowned author, in his work on "Morality and Precepts of the Decalogue" (Op. Moral. Precept. Decal., part 2, book 3, chap. 6, No. 13), thus decides: "It is lawful to use ambiguous terms to give the impression a different sense from that which you understood yourself. A person may take an oath that he has not done such a thing, though in fact he has, by saying to himself, it was not done on a specified day, or before he was born, or by concealing any other similar circumstance, which gives another meaning to it. This is extremely convenient, and is always very just, when necessary to your health, honor or prosperity." "A man who makes, whether sincerely or in dissimulation, a contract of marriage, is dispensed by any motive

from accomplishing his purpose." And again, on page 30: "So often as it is lawful in our own defense to use equivocations, they may be used; though he who examines us do press us to answer him without making use of this very equivocation."

St. Thomas Aquinas says: "As for an oath made for a good and legitimate object, it seems that there should be no power capable of annulling it. However, when it is for the good of the public, a matter which comes under the immediate jurisdiction of the pope, who has the supreme power over the Church, the pope has the full power to release from that oath." (St. Thomas, Quest. 89, Art. 9, Vol. IV).

The Council of Constance, held in 1414, declared that "any person who has promised security to heretics shall not be obliged to keep his promise, by whatever he may be engaged."

It is in consequence of that principle that no faith must be kept with heretics; that John Huss was publicly burned on the scaffold, the 6th of July, 1415, in the city of Constance, though he had a safe passport from the emperor.

Dens, another high authority in the Church of Rome, says: "It has undoubtedly become the settled law of the Roman Church that the pope may dispense with any promissory oath, by with-

drawing the promise or prohibiting its performance." (Papacy and Civil Power, note to page 560).

The Lateran Council—infallible, like the pope—has said: "They are not to be called oaths, but rather perjury, which are in opposition to the welfare of the Church and the enactment of the Holy Fathers."

POLITICS.

4. The Catholics in this country are exhorted by their leaders to take an active part in politics, and their undoubted aim is to make this a Catholic country. My contention is not that Catholics worship God according to the dictates of their own consciences; I am glad that our Constitution and laws accord this privilege to every man. But my complaint is that they constantly thrust their religion into politics. They are scheming to control the destinies of this country in the interest of the Catholic Church. I think a man should be elected to office because he is competent and honest; Rome thinks he should be elected to office because he is a Catholic and can subserve the interests of that corrupt church.

That Catholics, as Catholics, take part in elections, can be proved by almost every municipal, State and national election which takes place in this

Nation. This is so patent that further proof is not required; but, as I have Catholic testimony at hand, I will submit some of it.

In an encyclical letter of November 7, 1885, Leo XIII., as reported by cable to the New York *Herald*, said: "We exhort all Catholics to devote careful attention to public matters, and take part in all municipal affairs and elections, and all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in daily political life in countries where they live. All Catholics should exert their power to cause the constitutions of States to be modeled on the principles of the true Church." "If the Catholics are idle," says the same pope, "the reins of power will easily be gained by persons whose opinions can surely afford little prospect of welfare. Hence Catholics have just reasons to enter into political life; . . . having in mind the purpose of introducing the wholesome life blood of Catholic wisdom and virtue into the whole system of the State. All Catholics who are worthy of the name must . . . work to the end that every State be made comformable to the Christian model we have described." (Muller, in Roman Catholic Catechism, No. IV., pp. 250 to 252).

Dr. Brownson declares: "Undoubtedly it is

the intention of the pope to possess this country. In this intention he is aided by the Jesuits and all the Catholic prelates and priests." (*Catholic Review*, July, 1864).

Father Hecker, in his last work, 1887, says: "The Catholics will out number, before the close of this century, all other believers in Christianity put together in this republic."

The *St. Louis Globe* says: "It is the duty of every Catholic to vote for the Catholic candidate —Catholics must use the ballot to promote the cause of the Church."

The *Catholic World* of New York says: "The Catholic Church numbers one-third of the population, and if its membership shall increase for the next thirty years as it has in the thirty years past, in 1900 Rome will have a majority and possess this country and keep it. There is ere long to be a State religion in this country and that religion is to be Roman Catholic. The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendency in this country."

In reply to McGee, editor of *Freeman's Journal*, the bishops and priests said: "We are determined, like you, to take possession of the United States and rule them. Let us then multiply our votes; let us call our poor but faithful Irish Catholics from every corner of the world

and gather them unto the very hearts of those proud citadels which the Yankees are so rapidly building up."

That the Roman Catholics are in politics is patent to every one who visits Washington. Rome is strongly intrenched in our capital city. I give a portion of a very interesting letter from Dr. Scott F. Hershey. He speaks with the authority of one who knows. He says: "The custom of nuns going, at regular intervals, through the departments and coercing money from the clerks is an infamous political iniquity. In the Pension Bureau this semi-monthly visitation is an arrant outrage. The Commissioner, First Assistant and the Chairman of the House Committee on Pensions are Roman Catholics, and the whole management of the Bureau is under direction of these three. The Roman Church worked to accomplish this. Such combinations are not accidental. A friend of mine a little while ago stood quietly by and witnessed the semi-monthly pay of the clerks. The procession of clerks, after receiving their pay, had to pass between two nuns, each holding a box, and nearly all paid the price necessary to keep them in office. It took two hours and a half for the more than two thousand clerks to pass these agents of the priesthood and pay over their money. And this

in a great government building! Are we free, or are we the slaves of a lustful, mediæval ecclesiastical institution? Upon demands which were made, one of the Cabinet has stopped this collection of a tax levied on government clerks by the Roman Church. It made him mad, and he said all sorts of ugly things, but he knew the evil he had countenanced was an outrage and he issued the order. This demand should be made upon every department.

"In a certain room in the printing office are eleven clerks at one table, and eight of them are Catholics. In this Bureau tickets for Catholic fairs are sold from once to twice a week during government hours. The Roman Catholics are compelled to buy, and say they would lose their places if they did not. In a room in one of the departments six clerks were reduced in one day. Strange to relate they were all six members of the same Protestant church. Six others were promoted to take their places, and five of them were Roman Catholics. One day last fall twenty-one promotions were made in the Bureau of Engraving, and nineteen were Roman Catholics. Such things do not occur by any rule of mere accident. I could continue such citations over many pages. During the last fifteen years over a quarter of a million dollars have been appro-

priated by Congress to one of the Roman Catholic institutions in this city."

TRAITORS.

5. Roman Catholics have been traitors to the United States government. This was true in the Mexican war. Col. Edwin Sherman gives this account: "During the Mexican war there was circulated among our army propositions to those who were Roman Catholic soldiers to desert. Those who belonged to the infantry, the cavalry, the artillery, were to receive payment in lands and money and everything else accordingly. One man by the name of Riley deserted before hostilities broke out, and others followed him. Then, after the battle of Monterey, and after fifteen thousand men under an armistice were allowed to pass out, carrying their arms with them, fifty of those Roman Catholic deserters led the Mexican army out. It was with great difficulty that our men could be prevented from shooting them, but the armistice had to be kept. When our division was called from Monterey, and Taylor's line on the Rio Grande, to go to the south from Vera Cruz to the City of Mexico, we found ourselves confronted by deserters from our own ranks—a complete battalion, known as the Legion of San Patricio (St. Patrick) composed of

deserters from our army—and Riley, a Brigadier General, commanding them.

"At that time the United States was appealed to and they moved the batteries from their ships of war and filled them with provisions for starving Ireland; and at this time, these men, deluded by priests of their faith to violate their oaths, ungratefully, in our own clothing and with our arms—at the battle of Cherubusco, near the City of Mexico—turned upon their former comrades and laid them low. It was impossible to estimate the feeling of our men. At one time muskets were thrown aside, and simply with the bayonet alone in hand, we met the enemy and captured over sixty of these deserters. There came an armistice, and during that armistice they were duly tried by court-martial, and, at Miscoac, in the presence of both armies, we hung thirty-two in good order."

The Roman Catholic authorities played traitor to the government of the United States during the civil war; and, if it should prove to their interests, they will do it again. I adopt the words of the Rev. I. J. Lansing, a reliable authority. He says: "It is a matter of record in the War and other departments at Washington that only 9 per cent. of the Irish ever enlisted in the Union army and that soon after the letter of Pope Pius

IX., dated at Rome, December 3, 1863, and addressed to Jefferson Davis, as 'Illustrious and Honorable President,' was promulgated, more than 71 per cent. of them, or 102,839 out of a total of 144,221, deserted. And 'it is known that when Gen. Meade, a Roman Catholic, was to order the pursuit of Lee, after the battle of Gettysburg, a stranger came in haste to Meade's headquarters, and that stranger (said Mr. Lincoln) was a distinguished Jesuit. After ten minutes' conversation with that stranger, Meade made such arrangements for the pursuit of the enemy that he escaped almost untouched, with the loss of only two guns.'" (See "Washington in the Lap of Rome," p. 125).

The following official figures are clipped from the *Toledo American:*

WHO DID THE DESERTING?

In reply to the boast so freely made by Roman Catholic editors and orators that the Irish fought the battles of the civil war and saved the nation, the following document, received from the Pension Department at Washington, is here given:

Whole number of troops engaged in the war	2,128,200
Natives of the United States	1,625,267
Germans	180,817
Irishmen	144,221
British (other than Irish)	90,040
Other foreigners	87,855

The desertions were as follows:

Natives of the United States	5 per cent.
Germans	10 per cent.
IRISH CATHOLICS	72 per cent.
British (other than Irish)	7 per cent.
Other foreigners	7 per cent.

"In other words, of the 144,000 Irishmen that enlisted, 104,000 deserted; and it is reliably stated that most of these desertions occurred after the recognition of the Confederacy by the pope. It is also a fact that, of the 5 per cent. of native Americans rated as deserters, 45 per cent. of the 5 per cent. were Roman Catholics."

President Lincoln sent Archbishop Hughes to Rome as his trusted agent and the Archbishop accepted the trust and then betrayed him. "I have," said President Lincoln, "the proof that Archbishop Hughes, whom I had sent to Rome that he might induce the pope to urge the Roman Catholics of the North, at least to be true to their oaths of allegiance, and whom I thanked publicly when under the impression that he had acted honestly according to the promise he had given me, is the very man who advised the pope to recognize the legitimacy of the Southern Confederacy, and put the weight of his tiara in the balance against us and in favor of our enemies. Such is the perfidy of Jesuits." And it is a significant fact that every man connected with the assassination of Abraham Lincoln was a Roman Catholic.

ABRAHAM LINCOLN.

In marked contrast to the opinion and experience of Mr. Lincoln is the position of Mr. Cleveland. He has upon every occasion yielded to the wishes of Rome and appointed her men to high positions. One of the greatest offenses of that official is an official letter he wrote to the pope. The fathers of this republic did no such thing. Mr. Cleveland's letter reads as follows:

"ROME, August 12.—The pope has received the following letter from Cardinal Gibbons:

"EXECUTIVE MANSION, WASHINGTON, D. C., June 9, 1893.—*To His Eminence, Cardinal Gibbons*—YOUR EMINENCE: Please permit me to transmit through you to his Holiness, Leo XIII., my sincere congratulation on the golden jubilee of his episcopate. The pleasure attending this expression of my felicitations is much enhanced by the remembrance that his Holiness has always manifested a lively interest in the prosperity of the United States and great admiration of our political institutions. I am glad to believe that these sentiments are the natural outgrowth of the Holy Father's solicitude for the welfare and happiness of the masses of humanity and his special sympathy for every effort made to dignify simple manhood and to promote the moral and social elevation of those who toil. The kindness with which his Holiness lately accepted a copy of the

Constitution of the United States leads me to suggest that, if it does not seem presumptuous, it would please me exceedingly to place in his hands a book containing the official papers and documents written by me during my previous term in office. Yours very sincerely,

"GROVER CLEVELAND.

6. The oaths of the priesthood, and of the Catholic societies, will show that they are not true Americans. I give these oaths in full, for they are of the utmost importance:

PRIEST'S OATH.

"I ——— ———, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul, and the Saints and Sacred Host of Heaven, and to you, my Lord, I do declare from my heart, without mental reservation that the Pope is Christ's Vicar General, and is the true and only head of the Universal Church throughout the earth, and that, by virtue of the keys of binding and loosing given to his Holiness by Jesus Christ he has power to depose heretical Kings, Princes, States, Commonwealths and Governments, all being illegal without his sacred confirmation, and that they may be safely destroyed. There-

fore, to the utmost of my power, I will defend this doctrine and his Holiness' rights and customs against all usurpers of the Protestant authority whatsoever, especially against the now pretended authority and church in England and all adherents, in regard that they be usurped and heretical, opposing the Sacred Mother, the Church of Rome.

"I do denounce and disown any allegiance as due to any Protestant King, Prince or State, or obedience to any of their inferior officers. I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots and other Protestants, to be damnable, and those to be damned who will not forsake the same.

"I do further declare that I will help, assist and advise all or any of his Holiness' agents in any place wherever I shall be, and to do my utmost to extirpate the Protestant doctrine and to destroy all their pretended power regal or otherwise. I do further promise and declare that notwithstanding I may be permitted by dispensation to assume any heretical religion (Protestant denominations) for the propagation of the Mother Church's interest, to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstance whatsoever, but to execute all

which shall be proposed, given in charge or discovered unto me by you, my most Reverend Lord and Bishop.

"All of which I, —— ——, swear by the blessed Trinity and blessed Sacrament which I am about to perform on my part to keep inviolably, and do call on all the Heavenly and Glorious Hosts of Heaven to witness my real intentions to keep this my oath.

"In testimony whereof, I take this most holy and blessed Sacrament of the Eucharist, and witness the same further with my consecrated hand, and in the presence of my holy bishop and all the priests who assist him in my ordination to the priesthood."

THE BISHOP'S OATH.

"I, —— ——, elect to the —— diocese, from henceforward will be faithful and obedient to St. Peter and the Apostles and to the holy Roman Church and to our lord, the holy Pope at Rome and to his successors, canonically entering. I will neither advise, consent nor do anything that they may lose life or member, or that their persons may be seized, or hands in any wise be laid upon them, or any injuries offered them under any pretense whatsoever. The counsel with which they shall intrust me by themselves, their mes-

sages or letter, I will not knowingly reveal to any to their prejudice. I will help them to defend and keep the Roman papacy, and the royalists of St. Peter against all men. The legate of the Apostolic See, going and coming, I will honorably treat and help in his necessities. The rights, honors, privileges and authority of the holy Roman Church, of our lord the Pope and his aforesaid successors, I will endeavor to preserve, defend, increase and advance. I will not be in any council, action or treaty, in which shall be plotted against our lord and Roman Church, anything to the hurt or prejudice of their persons, rights, honor, state or power, and, if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my utmost, and as soon as I can, I will signify it to our said lord. The ordinance and mandates of the pope, I will observe with all my might and cause to be observed by others.

"Heretics, schismatics and rebels to our said lord or his successors, I will to my utmost persecute and oppose.

"Hereticos, schismaticos et rebelles eldem Domino nostro vel successoribus predictis proporpos persequar et oppugnabo.

"I will come to a council when I am called, visit the threshold of the apostles every three

years and give an account to our lord of all my pastoral office and of all things belonging to my diocese to the discipline of my clergy and people. I will in like manner humbly receive and diligently execute the apostolic commands. If I am detained by a lawful impediment, I will perform the aforesaid by a member of my chapter or a priest of my diocese, fully instructed in all things above mentioned. The possessions belonging to my table, I will neither sell nor otherwise alienate without consulting the Roman Pontiff. So help me God and these holy gospels of God."

Signature.

THE OATH OF A CARDINAL.

"I, —— ——, cardinal of the holy Roman Church, do promise and swear that from this time to the end of my life I will be faithful and obedient unto St. Peter, the holy apostolic Roman Church and our most holy lord, the Pope of Rome, and his successors canonically and lawfully elected; that I will give no advice, consent nor assistance against the pontifical majesty and person; that I will never, knowingly and advisedly, to their injury or disgrace, make public the counsels entrusted to me by themselves or by their messengers or letters; also that I will give them any assistance in retaining, defending and recov-

ering the Roman papacy and the regalia of Peter with all my might and endeavor, so far as the rights and privileges of my order will allow it, and will defend all their honor and State, and will defend with due form and honor the legates and nuncios of the Apostolic See in the territories, churches, monasteries and other beneficent institutions committed to my keeping, and I will cordially coöperate with them and aid them in their coming, abiding and returning, and that I will resist unto blood all persons whatsoever who shall attempt anything against them. That I will by every way and by every means strive to preserve, augment and advance the rights, honors, privileges and authority of the holy Roman bishop, our lord, the pope, and his before mentioned successors, and that at whatever time anything shall be decided to their prejudice which is out of my power to hinder, as soon as I shall know that any steps or measures have been taken in the matter, I will make it known unto our lord, or to some other person by whose means it may be brought to his knowledge. That I will help and carry out, and cause others to help and carry out, the rules of the holy father, the decrees, ordinances, dispensations, reservations, provisions, apostolic mandates and constitutions of the holy father, Sixtus, of happy

memory, as to visiting the thresholds of the apostles at certain prescribed times according to the tenor of that which I have just read through. That I will seek out and oppose, persecute and fight against heretics, schismatics and all others who oppose our lord, the Pope of Rome; and this I will do with every possible effort."

This is signed and sent to the pope.

THE JESUITS' OATH.

"I, —— ——, now, in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul, and the Saints and Sacred Hosts of Heaven, and to you my ghostly father, the Superior General of the Society of Jesus, founded by St. Ignatius Loyola, in the pontificate of Paul III., and continued to the present, do, by the womb of the Virgin, the matrix of God, and the rod of Jesus Christ, declare and swear that His Holiness, the pope, is Christ's vicegerent, and is the true and the only head of the Catholic or Universal Church throughout the earth; and that by virtue of the binding and loosing given to his Holiness by my Saviour, Jesus Christ, he hath power to depose heretical Kings, Princes, States, Commonwealths and Governments, all being illegal without his

sacred confirmation, and they may safely be destroyed. Therefore, to the utmost of my power I will defend this doctrine and his Holiness' right and custom against all usurpers of the heretical or Protestant authority whatsoever, especially the Lutheran Church of Germany, Holland, Denmark, Sweden and Norway, and the now pretended authorities and churches of England and Scotland, and branches of the same now established in Ireland, and on the continent of America and elsewhere, and all adherents in regard that they be usurped and heretical, opposing the Sacred Mother Church of Rome.

"I do now renounce and disown any allegiance as due to any heretical King, Prince or State, named Protestant or Liberal, or obedience to any of their laws or magistrates or officers.

"I do further declare that the doctrine of the churches of England and Scotland, and of Calvinists, Huguenots, and others of the name of Protestant or Liberal, to be damnable, and they themselves to be damned who will not forsake the same.

"I do further declare that I will help, assist and advise all or any of his Holiness' agents, in any place wherever I shall be, in Switzerland, Germany, Holland, Denmark, Sweden, Norway, England, Ireland or America, or in any other

kingdom or territory I shall come to, and do my utmost to extirpate the heretical Protestant or Liberal doctrines, and to destroy all their pretended powers, regal or otherwise.

"I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interest to keep secret and private all her agents' councils from time to time, as they intrust me, and not divulge, directly or indirectly, by word, writing or circumstances, whatever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or any of this sacred covenant.

"I do further promise and declare that I will have no opinion or will of my own, or any mental reservation whatsoever, even as a corpse or cadaver (perinde ac cadaver), but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the pope and of Jesus Christ.

"That I will go to any part of the world whithersoever I may be sent, to the frozen regions of the North, the burning sands of the desert of Africa, or the jungles of India, to the centers of civilization of Europe, or to the wild haunts of the barbarous savages of America, without murmuring or repining; and will be submissive in all things whatsoever communicated to me.

"I do furthermore promise and declare that I will, when opportunity presents, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate them from the face of the whole earth; and that I will spare neither age, sex nor condition, and that I will hang, burn, waste, boil, flay, strangle and bury alive these infamous heretics; rip up the stomachs and wombs of their women, and crush their infants' heads against the walls, in order to annihilate their execrable race. That when the same can not be done openly, I will secretly use the poisonous cup, the strangulating cord, the steel of the poniard, or the leaden bullets, regardless of the honor, rank, dignity or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do, by any agent of the pope, or superior of the brotherhood of the Holy Father of the Society of Jesus.

"In confirmation of which I hereby dedicate my life, my soul, and all corporeal powers, and with this dagger which I now receive, I will subscribe my name, written in my blood, in testimony thereof; and should I prove false or weaken in my determination may my brethren and fellow-soldiers of the militia of the pope cut off my

hands and my feet, and my throat from ear to ear, my belly open and sulphur burn therein, with all the punishment that can be inflicted upon me on earth, and my soul be tortured by demons in an eternal hell forever.

"All of which I, —— ——, do swear by the blessed Trinity, and blessed Sacrament which I am now to receive, to perform, and on my part to keep inviolable; and do call all the Heavenly and Glorious Host of Heaven to witness my real intentions to keep this my oath.

"In testimony hereof, I take this most holy and blessed Sacrament of the Eucharist, and witness the same further, with my name written with the point of this dagger, dipped in my own blood, and seal in the face of this holy covenant."

[He receives the wafer from the superior, and writes his name with the point of the dagger, dipped in his own blood, taken from over the heart.]

OATH OF THE CLAN-NA-GAEL.

The following is the oath taken by the members of that famous Romish Catholic Society:

"I, —— ——, do solemnly swear in the presence of Almighty God, that I will labor while life is left in me to establish and defend a republican form of government in Ireland; that I will

keep secret the names and everything connected with this Irish brotherhood from all not entitled to know such secrets; that I will obey and comply with the constitution and laws of the same, whatever they may be; that I will preserve the funds of the order for the cause of Irish revolution alone, as specified in the constitution; that I will deem it my special duty and mission to promote and foster sentiments of union, brotherly love, nationality, among all Irish Catholics; that I will not permit the nomination in any political caucus or convention of a person not pledged to the principles of this society; that I will always give a member of this brotherhood preference in all matters of business, and will vote and work only for Irishmen for political office; I take this obligation without any mental reservation, holding the same forever binding upon me, and that any violation thereof or desertion of my duty to the brotherhood is infamous, and merits the severest punishment, so help me God."

This oath the candidate is abjured to keep at the hazard of his life. It was reported to and printed in the Chicago *Inter-Ocean*, December 16, 1893, and was sworn to be correct at the Cronin trial. Priests and bishops act as chaplains for this holy order.

OATH OF A RIBBON MAN.

"I, Patrick McKenna, swear by Saints Peter and Paul, and by the blessed Virgin Mary, to be always faithful to the society of Ribbon Men, to keep and conceal all its secrets and all its words of order; to be always ready to execute the commands of my superior officers, and, as far as it shall be in my power, to extirpate all heretics, and all the Protestants and to walk in their blood to the knee. May the Virgin Mary and all saints help me. To-day the second of July, 1852.

"PAT MCKENNA,
(from Tyndavanet)."

(Cited in "Brooks' Controversy with Bishop Hughes," p. 15).

OATH OF THE KNIGHTS OF ST. JOHN.

"I, —— ——, in the presence of the members of this Commandery as witnesses, do solemnly pledge my sacred word of honor, as a truthful and honest man, that I will conform to all the rules and regulations of the constitution of this Commandery; that I am not, and will not, while a member of this Commandery, belong to any secret organization condemned by the Catholic Church; that I will not divulge or make known any of the business of this Commandery to any one not entitled to know the same; that I will

always act in unity and harmony with the officers and members of this Commandery in furthering the objects for which it was established, as laid down in the preamble; that I will afford timely aid to the extent of my ability to all my brother knights when in distress; that I will cultivate for each and every one a warm and fraternal feeling, defending their reputation and doing everything in my power to promote their welfare and usefulness; and, furthermore, should I ever be expelled or resign or have cause to leave this Commandery, I shall always consider this obligation binding out of it as well as in it, except in the confessional.

"Mr. —— ——, after reading the preamble and taking the obligation and knowing what is required of you as a member of this Commandery, are you willing to be obligated? Answer yes or no.

"Now, in conclusion, I will instruct you in the sign, by extending to you the right hand of fellowship, and may you never cause this Commandery to regret the confidence they have placed in you."

CHAPTER IV.

THE ATTITUDE OF ROME TOWARD RELIGIOUS LIBERTY.

WE claim as one of our dearest rights the privilege to worship God according to the dictates of conscience. This the Constitution of the United States guarantees. The First Amendment to the Constitution says: "Congress shall make no law respecting the establishment of religion or the prohibiting the free exercise thereof." Catholics seek to take away from us this constitutional right. We have no religious rights that a Roman Catholic is bound to respect. I point out the hostile attitude of Rome toward religious liberty. 1. Rome claims that a man has no right to a choice in religious matters. He is not permitted to think or have an opinion contrary to Rome. Ignatius Loyola puts this in the strongest words possible. He says: "As for holy obedience, this virtue must be perfect in every point—in execution, in will, in intel-

lect, doing which is enjoined with all celerity, spiritual joy and perseverance; persuading ourselves that everything is just, suppressing every repugnant thought and judgment of one's own in a certain obedience; and let every one persuade himself, that he who lives under obedience should be moved and directed under Divine Providence, by his superior, just as if he were a corpse (perinde acsi cadaver esset), which allows itself to be moved and led in every direction." (Constitution of Jesuits, part VI., c. i., sec. 1).

Pius IX. declared it to be an error that, "Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason." (Syllabus of Errors, December 8, 1864, Proposition 15, Maxima quidem, June 9, 1862).

The *Rambler* says: "Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit."

FREEDOM OF WORSHIP.

2. The Roman Catholic Church further declares that freedom of worship, as guaranteed by our Constitution, is a heresy and totally false.

Pope Pius IX., in his encyclical, December 8, 1864, says: "Contrary to the teachings of the

holy Scriptures, of the Church, and of the Holy Fathers, these persons do not hesitate to assert that 'the best condition of human society is that wherein no duty is recognized by the government of correcting by enacted penalties the violators of the Catholic religion, except when the maintenance of the public peace requires it.' From this totally false notion of social government, they fear not to uphold that erroneous opinion most pernicious to the Catholic Church, and to the salvation of souls, which was called by our predecessor, Gregory XVI., the insanity, namely, that 'liberty of conscience and of worship is the right of every man; and that this right ought, in every well governed State, to be proclaimed and asserted by the law.' "

Archbishop Ryan, in a recent sermon in Philadelphia, said: "The Church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how she treated heretics in the middle ages, and how she treats them to-day where she has the power. We no more think of denying these historic facts than we do of blaming the Holy God and the princes of the Church for what they have thought fit to do."

Bishop O'Connor, of Pittsburgh, said, "Re-

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ligious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world."

Father Hecker said: "The day will come when Roman Catholics will take this country and build their institutions over the grave of Protestantism, and then religious liberty is at an end."

Lord Robert Montagu says: "Thus it is that Catholics, in some countries, ask for liberty of education, liberty of worship, liberty of speech, liberty of the press, and so forth; not because these are good things, but because, in those countries, the compulsory education, the law for conformity of worship, the press law, etc., enforce that which is far worse. In the Egyptian darkness of error, it is good to obtain a little struggling ray of light. It is better to be on a Cunard steamer than on a raft, but if the steamer was going down the raft would be preferable. So it is relatively good, in a pagan or heretic country, to obtain liberty of worship, or religious liberty; but that choice no more proves that it is absolutely good and should be granted in Catholic countries also, than your getting on a raft in mid-ocean proves that every one, in all cases, should do so. Still less does it follow that, because liberty of worship is demanded in Protestant countries, therefore it should be granted in Catholic

countries. To deny religious liberty would be contradictory of the principles of Protestantism, which is the right of private judgment. But the principle of Catholicism is repugnant to the liberty of worship; for the principle of Catholicism is that God has appointed an infallible teacher of faith and morals." (Popular Errors Concerning Politics and Religion, p. 318).

These principles of Rome have been put into execution. "When, in May, 1851, New Grenada proclaimed religious toleration and subjected the clergy to the secular courts, Pius IX., in the allocution 'Acerbissimum,' of September 27, 1852, pronounced the laws to be null and void, and threatened heavy ecclesiastical penalties on all who should dare to enforce them. . . . When, in 1855, Mexico adopted a constitution embodying the same principles, Pius, in the allocution 'Nunquam fore,' December 15, 1856, annulled the constitution and forbade obedience to it. When, about the same time, Spain made an effort in the same direction, the allocution 'Nemo Vestrum,' of July 24, 1855, similarly abrogated the obnoxious provisions. Even a powerful empire like that of Austria fared no better when, in December, 1867, it decreed liberty of conscience and of the press, and in May, 1868, adopted a law of civil marriage; for the allocution 'Nunquam

certe,' of June 22, 1868, denounced all of these as atrocious laws, and declared them to be void and of no effect." (Henry Charles Lea, *Forum*, February, 1890, pp. 630, 631).

PROTESTANTS' HAVE NO RIGHTS.

3. Rome not only claims that Protestants have no rights, but that they are not to be tolerated; and if proper opportunity affords they are to be persecuted. This is taught by popes, councils and writers of the best class.

The Fourth Council of Lateran, held at Rome, A. D. 1215, under Pope Innocent III., has a famous law concerning heretics. At the risk of repeating a paragraph or two, quoted elsewhere, I shall give the decree in full. It was decreed: "We excommunicate and anathematize every heresy that exalts itself against the holy orthodox, and Catholic faith, which we have already set forth, condemning all heretics, by whatsoever name they may be called, for, though their faces differ, they are tied together by their tails, agreeing in their vanity.

"Such as are condemned are to be delivered over to the existing secular powers, or their officers, to receive due punishment. If laymen, their effects shall be confiscated. If priests, they shall first be degraded from their respective orders and

their property applied to the churches in which they have officiated.

"Those who have incurred a public suspicion of heresy shall be punished with an anathema and their company shunned by all men, unless they thoroughly clear themselves of the charge. If they remain under excommunication a year, they shall then be condemned as heretics.

"Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, compelled by ecclesiastical censures, as they desire to be accounted faithful, publicly to swear that they will exert themselves to the utmost in defense of the faith, and extirpate all heretics, denounced by the Church, who shall be found in their territories. And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound to swear to abide by this decree.

"If any temporal lord, after having been admonished and required by the Church, shall neglect to clear his territory of heretical pravity, the metropolitan and the bishops of the province shall unite in excommunicating him. Should he remain contumacious a whole year, the fact shall be signified to the Supreme Pontiff, who shall declare his vassals released from their allegiance from that time, and will bestow his territory on Catholics, to be occupied by them on the condition of

exterminating heretics and preserving the said territory in the pure faith; and they shall possess it without molestation, saving the rights of the supreme lord, if he shall have put no obstacle or impediment in the way. The same course shall be taken with those who have no supreme lord.

"Catholics who shall assume the cross for the extermination of heretics shall enjoy the same indulgences, and be protected in the same privileges, as are granted to those who go to the help of the Holy Land.

"We decree further, that all who have any dealings with heretics, and especially such as receive, defend or encourage them, shall be excommunicated; expressly declaring that if any person, after the excommunication has been published, shall fail to give satisfaction in a year, he shall be accounted infamous. He shall not be eligible to any public office or commission, nor to vote for the appointment of others to such offices. He shall not be admitted as a witness. He shall never have power to bequeath his property by will, nor to succeed to any inheritance. He shall not bring an action against any person, but any one may bring an action against him. Should he be a judge, his decisions shall have no force, nor shall any cause be brought before him. Should he be an advocate, he shall not

be permitted to plead. Should he be a lawyer, no instruments made by him shall be held valid; but shall be condemned with their author. And, we decree, in like manner, for all similar cases. But should the offending party be a priest, he shall be deprived of every office and benefice he may hold, that, as his fault is greater, his punishment may be proportionate.

"If any shall continue to have dealings with such as are denounced by the Church, they shall be compelled, by the sentence of excommunication, to give full satisfaction. Priests shall not administer to them the sacraments of the Church when they seek them, nor presume to give them Christian burial, nor accept their alms or offerings, on pain of being deprived of their offices, without the possibility of restoration, but by the special favor of the Holy See. Regulars, if they offend in this manner, shall lose whatever privileges they may have possessed in the diocese in which the offense shall be committed.

"And, whereas, some 'having form of godliness,' as the apostle saith, but 'denying the power thereof,' assume to themselves the authority to preach (notwithstanding that the same apostle saith, 'How shall they preach except they be sent?'), all persons whatsoever being prohibited so to do, are not commissioned, who shall presume to usurp

authority to preach, publicly or privately, unless they have received such authority from the Apostolic See, or from the Catholic bishop of the place, shall be excommunicated; and unless they immediately repent, they shall be visited with condign punishment.

"We enjoin, moreover, that every archbishop or bishop shall, either personally or by his archdeacon, or by some other trustworthy person, twice in the year, or at least once, visit every parish in which heretics are commonly reported to live. He shall select three or more persons of good character, or he shall take, if he thinks fit, the whole neighborhood, and shall compel them to swear that if they know any heretic, or any persons holding secret conventicles, or whose life and manners differ from those of the faithful in general, they will denounce them to the bishop. The bishop shall summon the accused before him; and then, unless they clear themselves from the charge, or if it be proved that after having so cleared themselves on a preceding occasion, they have relapsed into their former perfidy, they shall be punished according to the canons. If any person, rejecting with damnable obstinacy the solemn obligation of an oath, shall refuse to swear, he shall on that account be reputed a heretic.

"We will command, therefore, and strictly

charge all bishops, on their obedience, that they diligently watch over this matter in their respective dioceses. For, if any bishop shall be negligent or remiss in purging his diocese of heretical pravity, and the fact be sufficiently proved, he shall be deposed from his office and some fit person shall be substituted for him, who shall be able and willing to destroy heresy." (Labb. Concil., Ed. Mansi., tom. xxii. p. 987–990).

This infamous decree stands unrepealed, and is therefore the law of the Catholic Church to-day.

The Catechism of the Council of Trent holds: "Heretics and schismatics, because they have separated from the Church and belong to her only as deserters, belong to the army from which they deserted. It is not, however, to be denied that they are still subject to the jurisdiction of the Church, as those liable to have her judgment passed on them, to be punished by her, and denounced with anathema."

One of the most notorious documents ever published by the popes is the bull "In Coena Domini." It has been ratified, confirmed, or enlarged by more than twenty popes. It curses every Protestant Church and every individual Protestant. One section of this document reads: "We do, on the part of Almighty God, Father, Son and Holy Spirit, and also by the authority of the blessed

Apostles, Peter and Paul, and by our own, excommunicate and curse all Hussites, Wickliffites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, Trinitarians and apostates from the faith of Christ, and all and sundry heretics, by whatsoever name they may be reckoned, and of whatever sect they may be; and those who believe in them, and their receivers, abettors, and, in general, all their defenders whatsoever; and those who without our authority and that of the Apostolic See, knowingly read or retain, or print, or in any way defend the books containing their heresy, or treating of religion." (Constitutio Pauli V., Perceval on the Roman Schism, Introduction, p. 37).

The creed of Pius IV., which is a standard, makes every one who recites it say: "I, N. N., at this present, freely profess and sincerely hold this true Catholic faith, without which no one can be saved." (Bulla Super Forma Juram. Profess Fid., p. 228. Canones et Decreta Conc. Trid.).

Du Pin, the celebrated Catholic historian, says: "The popes and prelates (perceiving that the notorious heretics contemned the spiritual power, and that excommunication and other ecclesiastical penalties were so far from reducing them that they rendered them more insolent and put them upon using violence), were of opinion that it was

lawful to make use of force to see whether those who were not reclaimed out of a sense of their salvation might be so by the fear of punishments, and even of temporal death. There had been already several instances of heretics condemned to fines, to banishments, to punishments, and even to death itself; but there had never been any war proclaimed against them. Innocent III. was the first that proclaimed such a war against the Albigenses, the Waldenses, and against Raymond, Count of Toulouse, their protector. War might subdue the heads and reduce whole bodies of people, but it was not capable of altering the sentiments of particular persons, or of hindering them from teaching their doctrines secretly. Whereupon, the pope thought it advisable to set up a tribunal of such persons whose business should be to make inquiry after heretics, and to draw up their processes. . . . And from hence this tribunal was called the Inquisition." (Eccl. Hist., 13th cent., p. 154).

St. Thomas Aquinas likewise says: "Though heretics must not be tolerated because they deserve it, we must bear with them till by a second admonition they may be brought back to the faith of the Church; but those who, after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be

delivered to the secular powers to be exterminated."

If the claim should be made that these are all ancient facts and authorities, and that the Catholics of to-day do not hold such views, our answer is at hand. Rome does not change, and the very latest writers of Rome make this claim.

Pius IX. says: "The Church has the right to avail itself of force, and to use the temporal power for that purpose." (Pius IX. Encyclical 24).

Cardinal Manning says: "That neither the Church nor the State, whensoever they are united on the true basis of divine-right, have any cognizance of tolerance. . . . The Church has the right, in virtue of her divine commission, to require of every one to accept her doctrine. Whoever obstinately refuses, or obstinately insists upon the election out of it of what is pleasing to himself is against her. But, were the Church to tolerate such an opponent, she must tolerate another. If she tolerate one sect, she must tolerate every sect, and thereby give herself up." (Essays on Religion and Literature, p. 403).

Dr. O. A. Brownson says: "Protestantism of every form has not and never can have any right where Catholicity is triumphant." (*Catholic Review*, 1857). And again: "Heresy and infidelity have not, and never had, and never can have, any

right, being, as they undeniably are, contrary to the law of God." (*Catholic Review*, Jan., 1852).

M. Louis Venillot, a prominent French Catholic, says: "When there is a Protestant majority we claim religious liberty because such is their principle; but when we are in majority we refuse it because that is ours."

A book, largely circulated in this country and duly authorized, called "A History of the Catholic Church and Half Hours With the Servants of God," says: "In no age of Christianity has the Church had any doubt that in her hands, and only in hers, was the deposit of the true faith and religion . . . and that, as it is her duty to teach this to all nations, so she is bound by all practicable means to restrain those who resist the teacher. Some have maintained that no means of coercion are lawful for her to use, but the overwhelming majority of the canonists take the opposite view—namely, that the Church can and ought to visit with fitting punishment the heretic and the revolter; and since the publication of the numerous encyclical letters and allocutions of the pope, treating of the relations between Church and State, and the inherent rights of the Church, the view that the Church had no right of punishment can no longer be held by any Catholic.

"In 1492 an edict was issued for the banish-

ment from Spain of all Jews refusing to embrace the Catholic religion. About a hundred thousand went into banishment, and an equal or greater number remained in Spain, where they gave employment to the Inquisition for centuries.

"The canon law assumes that all bishops, being themselves inquisitors ex vi termini into the purity of the faith in their respective dioceses, will coöperate with the special inquisitors. Each may inquire separately, but the sentence ought to proceed from both; if they disagree, reference must be made to Rome.

"The Catholic Church lays down, as its principle and ground of faith, that all mankind must believe whatever she decides and sanctions. She interdicts the use of private judgment in matters of faith now—she has ever interdicted it—and she will continue to interdict it to the end of time. Free inquiry, individual preference, liberty of mind, freedom of thought, private judgment, in the domain of faith are words which she has no ears to hear. She will not, she can not, listen to them. They would rend the rock on which she rests. She takes her unchanging stand. Her teaching is absolute, unerring. No creeds of human origin can rear their heads within her pale, except to be branded with her loud and withering anathemas. She will never recognize any appeal

from her tribunal. In all places, at all times, in all circumstances, her voice is unchanging." (Pages 77, 78).

Father Fidelis, at the dedication of the Roman Catholic University, in Washington, declared: "Either the Catholic Church is God's agency set in operation and maintained by Him for the salvation of mankind, or else there is no hope from God. . . . Protestantism has had its day, and is passing, as all human systems of philosophy or religion must surely pass."

Stephen Keenan, in his "Controversial Catechism," approved by a cardinal, says:

"Q. Must all who wish to be saved die united to the Catholic Church?

"A. All those who wish to be saved must die united to the Catholic Church, for out of her there is no salvation.

"Q. Have Protestants any faith in Christ?

"A. They never had.

"Q. Why not?

"A. Because there never lived such a Christ as they imagine and believe in.

"Q. In what kind of a Christ do they believe?

"A. In such a one whom they can make a liar, with impunity; whose doctrine they can interpret as they please, and who does not care what a man believes, providing he is an honest man before the public.

"Q. Will such a faith, in such a Christ, save Protestants?

"A. No sensible man will assert such an absurdity.

"Q. What will Christ say to them on the day of judgment?

"A. I know you not, because you never knew me.

"Q. Are Protestants willing to confess their sins to a Catholic priest, who alone has power from Christ to forgive sins? 'Whose sins you shall forgive, they are forgiven.'

"A. No; for they generally have an utter aversion to confession, and therefore their sins will not be forgiven throughout all eternity.

"Q. What follows from this?

"A. That they die in their sins and are damned?"

Pius IX., in his encyclical letters, dated December 8, 1849, December 8, 1864, August 10, 1863, and in his allocution of December 9, 1864, says: "It is not without sorrow that we have learned another not less pernicious error, which has been spread in several parts of Catholic countries, and has been imbibed by many Catholics, who are of the opinion that all those who are not at all members of the true Church of Christ can be saved.

"Hence they often discuss the question con-

cerning the future fate and condition of those who die without having professed the Catholic faith, and give the most frivolous reasons in support of their wicked opinion. It is indeed of faith, that no one can be saved outside the Apostolic Roman Church; that this Church is the one ark of salvation, that he who has not entered it will perish in the deluge.

"We therefore must mention and condemn again that most pernicious error which has been imbibed by certain Catholics, who are of the opinion that those people who live in error and have not the true faith, and are separated from Catholic unity, may obtain life everlasting."

Pope Pius IX. further states: "The Catholic religion, with all its votes, ought to be exclusively dominant in such sort, that every other worship shall be banished and interdicted."

The Catholic press is equally explicit.

The New York *Tablet* says: "They have, as Protestants, no authority in religion, and count for nothing in the Church of God. They have from God no right for propagandism, and religious liberty is in no sense violated when the national authority closes their mouths and their places of holding forth."

The *Shepherd of the Valley*, St. Louis, November 23, 1851, said: "If Catholics ever gain a

sufficient majority in this country, religious freedom is at an end; so our enemies say; so we believe."

The *Watchman*, St. Louis, says: "Protestantism! We would draw and quarter it. We would impale it and hang it up for crows' nests. We would tear it with pinchers and fire it with hot irons. We would fill it with molten lead, and sink it in hell fire a hundred fathoms deep."

THE STATE MUST EXECUTE THE WILL OF ROME.

4. The State must be ready and willing to execute the will of the Catholic Church. The State is subordinate to the Church, and must become the executive power of the Church. Such is the claim of Rome. The Church is bound to respect no claim of the State, but the State is bound to accede to the claims of Rome.

Pope Innocent III., A. D. 1215, condemned every step taken to secure the Magna Charter and the document itself. He says: "We are not inclined to cloak the audacity of so great a display of malice, tending to contempt of the Holy See, and the detriment of regal rights the disgrace of the English nation, and serious danger to the whole affairs of the Crucified One, which would certainly be realized unless by our authority all things were revoked which had been extorted in

such a way from so great a prince, now bearing the sign of a crusader, although he himself were willing to observe these engagements. We, on behalf of Almighty God, Father, Son, and Holy Spirit, also by the authority of his Apostles, Peter and Paul, and by our own, with the general advice of our brethren, reprobate and utterly condemn an agreement of this kind, prohibiting, under a threatened anathema, said king from presuming to keep it; and the barons, with their accomplices, from demanding that it should be observed. We completely annul and quash both the charter and the bonds or securities which have been given for its observance, that at no time they may have any validity." (Matt. Paris, A. D. 1215, p, 267).

Sixtus V., on the 22nd day of March, 1590, told Olivarez, the ambassador of Philip II., that: "The pope is appointed of God as the superior of every other sovereign." (Ranke's Hist. Popes, vol. 2, p. 28).

Innocent IV., in the Council of Lyons, July 16, 1245, issued a decree against Frederic, Emperor of Germany, in which he says: "We hold on earth the authority of our Lord Jesus Christ . . . and we do hereby declare the above-named prince, who has rendered himself unworthy of the honors of sovereignty, and for his crimes has been de-

posed from his throne by God, to be bound by his sins, and cast off by the Lord, and deprived of all his honors, and we do hereby sentence and deprive him, and all who are in any way bound to him by an oath of allegiance, we forever absolve and release from that oath, and by the apostolic authority, strictly forbid any one from obeying him, or in any way whatever attempting to obey him as emperor or king; and we decree that any who shall henceforth give him assistance or advice, or show favor to him as emperor or king, shall be ipso facto excommunicated; and those in the empire upon whom the election of an emperor devolves, may freely elect a successor in his place." (Matt. Paris, A. D. 1245).

Gregory VII. presents the claims of the pope in the boldest light. He says: "Go to, therefore, most holy princes of the apostles, and what I said, by interposing your authority, confirm; that all men may now at length understand, if ye can bind and loose in heaven, that ye also can upon earth take away and give empires, kingdoms, and whatsoever mortal can have; for, if ye can judge things belonging unto God, what is to be deemed concerning these inferior and profane things? And if it is your part to judge angels, who govern proud princes, what becometh it you to do toward servants? Let kings, now, and all

secular princes, learn, by this man's example, what ye can do in heaven, and in what esteem ye are with God; and let them henceforth fear to slight the commands of holy Church; but put forth suddenly this judgment, that all men may understand that, not casually, but by your means, this son of iniquity doth fall from his kingdom." And, further: "That royal authority is ordained of God, and should remain within its proper limits, subordinate to the papal power, which is sovereign over all." (Pope's Supremacy, p. 7).

A very significant letter from Pius IX. was found on Maximilian, the Emperor of Mexico, when he was shot. It reads as follows: "Your majesty is well aware that in order effectually to repair the evils occasioned by the revolution, and to bring back, as soon as possible, happy days for the Church, the Catholic religion must, above all things, continue to be the glory and the mainstay of the Mexican nation, to the exclusion of every other dissenting worship; that the bishops must be perfectly free in the exercise of their pastoral ministry; and the religious orders should be reëstablished or reorganized, comformable with the instructions and the powers which we have given; that the patrimony of the Church, and the rights which attach to it, may be maintained and protected; that no person may obtain

the faculty of teaching and publishing false and subversive tenets; that instruction, whether public or private, should be directed and watched over by the ecclesiastical authority; and that, in short, the chains may be broken which, up to the present time, have held down the Church in a state of dependence, and subject to the arbitrary rule of the civil government." (Appleton's Annual Cyclopædia, 1865, p. 749).

Another fact that will show the living hatred of Rome to all who will not bow to her authority. I subscribe the awful curse pronounced by Pope Pius IX. upon Victor Emmanuel, King of Italy: "By authority of the Almighty God, the Father, Son, and Holy Ghost; and of the Holy Canons, and of the undefiled Virgin Mary, mother and nurse of our Saviour; and of the celestial virtues, angels, archangels, thrones, dominions, powers cherubim and seraphim, and of all the holy patriarchs and prophets; and of the apostles and evangelists; and of the holy innocents, who, in the sight of the Holy Lamb, are found worthy to sing the new song; and of the holy martyrs and holy confessors, and of the holy virgins, and of the saints, together with all the holy and elect of God; we excommunicate and anathematize him, and from the threshold of the holy Church of God Almighty we sequester him, that he may be

tormented in eternal excruciating sufferings, together with Dathan and Abiram, and those who say to the Lord God, 'Depart from us; we desire none of thy ways.' And as fire is quenched by water, so let the light of him be put out forevermore. May the Son who suffered for us, curse him. May the Father who created man, curse him. May the Holy Ghost which was given to us in our baptism, curse him. May the Holy Cross which Christ, for our salvation, triumphing over his enemies, ascended, curse him. May the holy and eternal Virgin Mary, mother of God, curse him. May St. Michael, the advocate of holy souls, curse him. May all the angels and archangels, principalites and powers, and all the heavenly armies, curse him. May St. John, the precursor, and St. Peter and St. Paul, and St. John the Baptist, and St. Andrew, and all other Christ's apostles, together curse him. And may the rest of his disciples and four evangelists, who, by their preaching, converted the universal world—and may the holy and wonderful company of martyrs and confessors, who by their holy work are found pleading to God Almighty—curse him. May the Choir of the Holy Virgins, who for the honor of Christ have despised the things of this world, damn him. May all the saints who from the beginning of the world, and everlasting ages

are found to be beloved of God, damn him. May the heavens and the earth, and all things remaining therein, damn him.

"May he be damned wherever he may be; whether in the house or in the field, whether in the highway or in the byway, whether in the wood or in the water, or whether in the church. May he be cursed in living and dying, in eating and drinking, in fasting and thirsting, in slumbering and sleeping, in watching or walking, in standing or sitting, in lying down or walking mingendo cancando, and in all bloodletting. May he be cursed in all the faculties of his body. May he be cursed inwardly and outwardly. May he be cursed in his hair. May he be cursed in his brain. May he be cursed in the crown of his head and in his temples. In his forehead and in his ears. In his eyebrows and in his cheeks. In his jawbones and his nostrils. In his foreteeth and in his grinders. In his lips and in his throat. In his shoulders and in his wrists. In his arms, his hands, and his fingers. May he be damned in his mouth, in his breast, in his heart, and in all the viscera of his body. May he be damned in his veins and in his groin; in his thighs; in his hips and in his knees; in his legs, feet and toe nails.

"May he be cursed in all the joints and articulations of his body. From the top of his head to

the sole of his foot may there be no soundness in him. May the Son of the living God, with all the glory of His Majesty, curse him; and may heaven, with all the powers that move therein, rise up against him, curse him and damn him! Amen! So let it be! Amen."

Fellow-Americans, you may answer if we are going to permit such a power to dominate the United States. I will give a few other facts for your consideration. Rome has always denied that statement that no faith was to be kept with heretics. Here it is in a decree of the Council of Constance, A. D. 1414: "The holy council declares that no safe conduct given by the emperor, by kings, or by other secular princes, to heretics, or reputed heretics, thinking thereby to reclaim them from their errors, however binding the instrument may be considered, shall be of any force, or ought to be, to the prejudice or hindrance of the Catholic faith, or ecclesiastical jurisdiction; so as to prevent the proper ecclesiastical judge from inquiring into the errors of the party, and otherwise proceeding against them, as justice may require, should they obstinately refuse to renounce their errors; although they may have come to the place of trial, relying on the said safe-conduct, and otherwise would not have come. Nor shall he who gave the safe-conduct continue to be

bound thereby in any respect, seeing that he has done all that is in his power."

Bellarmine declared: "There is no other remedy for the evil but to put heretics to death."

Cardinal Manning, speaking in the name of the pope, says: "I acknowledge no civil power; I am the subject of no prince; and I claim more than this: I claim to be the supreme judge and director of the consciences of men."

Brownson says in his *Review* for June, 1851: "The power of the Church exercised over sovereigns in the middle ages was not a usurpation, was not derived from the concessions of princes or the consent of the people, but was and is held by divine right, and who so resists it rebels against the King of Kings and Lord of Lords."

THE INQUISITION.

5. The Inquisition is a standing memorial of the hatred of Catholics toward Protestants. It was established by Pope Innocent III., and the measures proposed by him were revised by the Council of Toulouse, in 1229. It is claimed that, directly or indirectly, fifty millions of people lost their lives by the Inquisition. I have no words which can describe this diabolical spiritual court of infamy.

Voltaire, in speaking of the inquisitors, says:

"Their form of proceeding is an infallible way to destroy whomsoever the inquisitors wish. The prisoners are not confronted with the accuser or informer. Nor is there any informer or witness who is not listened to. A public convict, a notorious malefactor, an infamous person, a common prostitute, a child, are in the holy office, though nowhere else, credible accusers and witnesses. Even the son may depose against his father, the wife against her husband." The wretched prisoner is no more made acquainted with his crime than with his accusers. His being told the one might possibly lead him to guess the other. To avoid this, he is compelled, by tedious confinement in a noisome dungeon, where he never sees a face but the jailer's, and is not permitted the use of either books or pen and ink, or, should confinement alone not be sufficient, he is compelled, by the most excruciating torture, to inform against himself, to discover and confess the crime laid to his charge, of which he is often ignorant. "This procedure," continues the historian, "unheard of till the institution of this court, makes the whole kingdom tremble. Suspicion reigns in every breast. Friendship and quietness are at an end. The brother dreads his brother, the father his son. Here taciturnity is become the characteristic of a nation, endued with all the vivacity

natural to the inhabitants of a warm and fruitful climate. To this tribunal we must likewise impute that profound ignorance of sound philosophy in which Spain lies buried, whilst Germany, England, France, and even Italy, have discovered so many truths, and enlarged the sphere of our knowledge. Never is human history so debased as where ignorance is armed with power." (Universal History, vol. 2, ch. cxviii).

No words can picture the horrors inflicted upon persons tortured. Llorente, formerly Secretary of the Inquisition, and Chancellor of the University of Toledo, Spain, says: "I shall not describe the different modes of torture employed by the Inquisition, as that has been done by many historians already; I shall only say that none of them can be accused of exaggeration." (Llorente's History of the Inquisition, p. 30).

The dead did not escape the inquisitor. If he left money that the Church desired, some charge was trumped up against him. Ferdinand Valdes, Archbishop of Seville and Inquisitor General in 1561, among eighty-one rules for the Holy Office, issued the following: "When sufficient proof exists to authorize proceeding against the memory and property of a deceased person, according to the ancient instruction, the accusation of the fiscal shall be signified to the children, the heirs

or other interested persons, each of whom shall receive a copy of the notification. If no person presents himself to defend the memory of the accused, or to appeal against the seizure of his goods, the inquisitors shall appoint a defender and pursue the trial, considering him as a party. If any one interested appears, his rights shall be respected. Until the affair is terminated, the sequestration of the property can not take place, because it has passed into other hands, yet the possessors shall be deprived of it if the deceased is not found guilty." (Llorente's History of the Inquisition, p. 92).

If a man could not be proved guilty of heresy in any other way he was tortured so that he would implicate himself. Limborch says: "They never proceed to torture unless there is a lack of other proofs; when the prisoner can not make his innocence appear plainly to the judge, and at the same time he can not be fully convicted by witnesses or the evidence of the thing." (Limborch's History of the Inquisition, p. 408).

In this century we have evidence of diabolical cruelty. The historian of the Napoleonic wars, in describing the capture of Toledo, incidentally refers to the Inquisition in these words: "Graves seemed to open, and pale figures like ghosts issued from dungeons which emitted a sepulchral odor.

Bushy beards hanging down over the breast, and nails grown like birds' claws, disfigured the skeletons, who with laboring bosoms, inhaled for the first time for a long series of years, the fresh air. Many of them were reduced to cripples, the head inclined forward and the arms and hands hanging down rigid and helpless. They had been confined in dens so low they could not rise up in them, and in spite of all the care of the [army] surgeons many of them expired the same day. On the following day Gen. Lasalle minutely inspected the place, attended by several officers of his staff. The number of machines for torture thrilled even men inured to the battlefield with horror.

"In a recess in a subterranean vault, contiguous to the private hall for examinations, stood a wooden figure made by the hands of monks and representing the Virgin Mary. A gilded glory encompassed her head, and in her right hand she held a banner. It struck all at first sight as suspicious, that notwithstanding the silken robe, descending on each side in ample folds from her shoulders, she should wear a sort of cuirass. On closer scrutiny it appeared that the fore part of the body was stuck full of extremely sharp nails and small, narrow knife blades, with the points of both turned toward the spectator. The arms

and hands were jointed, and machinery behind the partition set the figure in motion. One of the servants of the Inquisition was compelled by command of the General to work the machine as he termed it. When the figure extended her arms, as though to press some one lovingly to her heart, the well filled knapsack of a Polish grenadier was made to supply the place of a living victim. The statue hugged it closer and closer, and when the attendant, agreeably to orders, made the figure unclasp her arms and return to her former position, the knapsack was perforated to the depth of two or three inches, and remained hanging on the points of the nails and the knife blades."

The doors of the Inquisition were forced in Rome in 1849. I shall give what Father Gavazzi, the chaplain of the Roman army testified he saw: "He found in one of its prisons a furnace and the remains of a woman's dress; that everything combined to persuade him that it was used for horrible deaths, and to consume the bodies of victims of inquisitorial hate. He saw between the great hall of judgment and the apartment of the chief jailer a deep trap, a shaft opening into the vaults under the Inquisition. As soon as the prisoner confessed his offense, he was sent to the Father Commissary to receive a relaxation of his punishment. With the hope of pardon he approached

the apartment of the holy inquisitor, but in the act of setting his foot at the entrance, the trap opened and the world of the living heard no more of him. He examined some of the matter in the pit below this trap, and he found it to be composed of common earth, rottenness, ashes and human hair, fetid to the smell and horrible to the sight of the beholder. He says popular fury reached its greatest height at the cells of St. Pius V. To reach them you must descend into the vaults by very narrow stairs, and along a corridor, equally cramped, you approach the separate cells, which for smallness and stench, are a hundred times more horrible than the dens of lions and tigers in the Coliseum. Looking around he discovered a cell full of skeletons without skulls, buried in lime. The skulls detached from the bodies had been collected in a hamper by the visitors. Those persons never died a natural death; they were doubtless immersed in a bath of slaked lime gradually filled up to their necks, the lime, by little and little, enclosed the sufferers or walled them up all alive. The torment was extreme, but slow. As the lime rose higher and higher, the respiration of the victims became more and more painful, because more difficult, so that, with the suffocation of the smoke and the anguish of a compressed breathing, they died in

a manner most horrible and desperate. Some time after death the heads would naturally separate from their bodies and roll away into the hollows left by the shrinking of the lime. So great are the atrocities of the Inquisition that they would more than suffice to arouse the detestation of a thousand worlds." He adds: "The Roman Inquisition is under the shadow of the Vatican palace, and its prefect is the pope in person." (Rule's History of the Inquisition, pp. 430, 431).

If the United States should be so unfortunate as to fall under the control of Rome, the Inquisition would be introduced in this country, as it has been in every popish country of earth. Free America, just yet, is not ready for such a tribunal.

6. Roman Catholics have offered rewards to those who have killed heretics. This is recommended by the Canon Law of the Catholic Church. It says: "The execution of papal commands for the persecution of heretics causes remission of sins." I will give one illustration of this law. In the massacre of St. Bartholomew, the messenger who brought the news to Rome, received from Cardinal Lorraine 1,000 crowns, and the priests went wild with joy.

CHAPTER V.

THE ATTITUDE OF ROME TOWARD MARRIAGE.

THE attitude of Rome toward marriage is of intense interest to the American people. The claims of Rome are of such a character that they can not be tolerated for a moment. She holds that all Protestants, indeed, all persons who have not been married by a priest, are living in adultery and that their children are born out of wedlock. The position of Rome is so infamous, and often couched in such scandalous terms, that I will state as delicately as I can her position. 1. Rome puts a stigma upon marriage by forbidding her priests and nuns to marry, and unduly exalts celibacy. The Council

of Trent decreed: "If any one shall say that marriage is preferable to virginity or celibacy, and that it is not better and happier to remain in virginity or celibacy than to be bound in wedlock, let him be accursed." (Canon X.) The Mission-Book says: "It must not be forgotten that there is a state still higher and holier, and that all are not called to marriage either by nature or by the will of God." (Sacrament of Matrimony, p. 450). The Mission-Book lays down this impediment to marriage: "All persons who have made solemn vows of chastity, by entering into some religious order, are incapable of contracting marriage; and so are all orders of the clergy, beginning with sub-deacons and upward." (Mission-Book, p. 456).

This position is contrary to the holy Scriptures. We at least know that some of the apostles were married, and that none of them were forbidden to marry. Peter was a married man when he was chosen an apostle (Matt. 8:14, 15); and he had his wife with him long years afterward (1 Cor. 9:5). Philip was a married man and had children (Acts 21:9). While Paul was not married, he claimed the right to marry (1 Cor. 9:5). One of the qualifications of a bishop was that he should be "the husband of one wife"; and one "that ruleth his own house, having his children in subjection with all gravity." A forceful reason was added for

this: "For if a man know not how to rule his own house, how shall he take care of the church of God?" (1 Tim. 3:2, 4, 5). Again, we read in Heb. 13:4: "Marriage is honorable in all, and the bed undefiled." There is no exception made of a priest or nun. One of the express signs of having departed from the faith was "forbidding to marry." (1 Tim. 4:3). That was written to a preacher and for his guidance. I can not, therefore, believe that Roman Catholicism is in accord with the Word of God.

The fathers all tell us that the ministry married, and history tells us that the priesthood married for more than a thousand years. I can only give a few statements out of hundreds which might be quoted. I select my quotations almost at random.

Eusebius quoted Clement of Alexandria as saying: "Peter and Philip begat children; Philip also gave his daughters in marriage. And Paul does not hesitate, in one of his epistles, to greet his wife, whom he did not take about with him, that he might not be inconvenienced in his ministry." (Eccl. Hist., lib. iii., c. 30. Patrologiæ, vol. 2, p. 278).

Tertullian, arguing against second marriages, said to a widower: "That you may then marry in the Lord, according to the law and apostles, if you are still concerned for this, have

you such assurance as to demand that (second) marriage, which is not lawful for them to enter upon from whom ye demand it, that is from the bishop who is once married, and from the presbyter and deacons in the same state, and from the widows whose society you refuse." (De Monogama, c. ii. Patrologiæ, vol. 2, p. 979).

Socrates says: "There have been among them (the clergy) many bishops who have had children by their lawful wives during their episcopate." (Eccl. His., lib. 2, c. xliii).

Gregory the Great, bishop of Rome, who died A. D. 605, was the grandson of another pope. Gregory was by nation a Roman, a son of Gordian, deducing his race from ancestors that were not only noble, but religious. And Felix, once bishop of the same Apostolic See, a man of great honor in Christ and in his Church, was his great grandfather. (Bede's Eccl. Hist., lib. ii., c. i).

Gregory VII. was the man who did more against the marriage of the clergy than any other. He called a synod, 1074, and ordered the separation of men and women. Matthew, of Westminster said of that synod: "Some priests who had taken wives he deposed and removed from office by a new example, and, it seemed to many, an inconsiderate prejudice, in contradiction to the ancient fathers." (At A. D. 1075).

Roman Catholic authorities freely admit that the early ministers were permitted to marry.

Thaunus, an excellent historian, says: "No papal writer denies that the first who opposed the clergy's being married was Pope Calixtus, in the year 220; until which time the marriage of the clergy, in both the Eastern and Western Churches, was lawful, and that Maximilian II. then urged against him, that the priests of the old law and most of the blessed apostles were married men."

Cardinal Cajetan says: "Setting aside all other laws and standing on those we have from Christ and the apostles, it can not appear by reason, or by any authority, that holy orders can be any hindrance to marriage, either as it is an order or as it is holy." (Cajet., tom. i., tract. 25).

Nicolas Causanus says: "Till the time of Pope Cyricius, in 385, it was lawful for all priests to marry, nor vow, nor law, nor other restraint being to the contrary." (Nichol. Cusan., ep. 2, ad Boem).

Polydore Vergil says: "The marriage of the clergy could not be prevented till Pope Gregory VII., in the year 1074, determined it; in which, however, he was resisted, as introducing a custom never received." (Pol. Vergl. de invent., v. i., c. 4).

Bellarmine "grants that for some hundreds of years the Church of Rome permitted her Greek

priests to have their wives, and proves by arguments that by the law of God this is not forbidden." (Bellar. de Cleric., l. i., c. 18).

Indeed, the matter was never fully settled until the Council of Trent.

THE CLERGY MUST NOT MARRY.

The forbidding of the clergy to marry in the Church of Rome has led to the most fearful excesses. One who has never read the lives of the popes, or a history of the priesthood, can have no conception of these enormities. They are almost beyond human belief. They are so foul that I can not go into detail. I shall content myself with a general statement. You will notice, however, that my authorities are all from Catholic sources. If Catholics say this much about the pollution of the priesthood, what must be the pollution and rottenness which is so foul that no man dares to write or print it?

Was not Pope John XII. killed in the very act of adultery by the woman's husband? Nor did Baronius scruple to tell the world "that for one hundred and fifty years together St. Peter's chair was filled, not with apostles, but apostates, put in fraudulently by vile prostitutes, viz., Marozia, Theodora, etc. A papal writer says of Pope Clement V.: "He was a public debauchee;

from that time forth all discipline and religion failed among the cardinals," etc. (Paral. Ursp. Gen. in Clement V., Papa): St. Bernard said: "The portraiture of these times (12th century) is made up of fornications, adulteries, incests, detestible villainies and acts of utmost filthiness." And Honnorius of Athus ranks in order, "princes, monks, priests, nuns and nunneries, and all orders of men have been thus defiled." See the account of the horrible pollutions of the 13th century by Matthew Paris; of those of the 14th, by Alvarez Pelagius (a defender of Pope John XXII). He sets forth "the cloisters as places of prostitution, in which debauchery, drunkenness, impure and filthy discourses, etc., etc., did reign, and that even the horrid sin of Sodom reigned in the most august and venerable churches." (Jurien, by Whitaker, p. 316). Of those of the 15th century, by Eneas Sylvius; of those of the 16th, by Cornelius Mus, Bishop of Bitanto. He thus spoke publicly in the Council of Trent: "There is no filthiness, how monstrous soever, no villainy, no impurity with which the people and clergy were not defiled." (P. 370). Cardinal Bembo records: "That Pope Leo X. was an atheist; and that he one day told him, 'This fable of Jesus Christ had done them good service.'"

Cormenin, a Roman Catholic historian, says:

"The Roman Church was transformed into a shameless courtezan, covered with silk and precious stones, which publicly prostituted itself for gold; the palace of the Lateran was becoming a disgraceful tavern, in which ecclesiastics of all nations disputed with harlots the price of infamy. Never did priests, and especially popes, commit so many adulteries, rapes, incests, robberies and murders, and never was the ignorance of the clergy so great. . . . During more than two centuries, incestuous and pedantic priests soiled the steps of the altar! Finally, fifty pontiffs, apostates, murderers and wantons occupied the chair of St. Peter. Platinus, Gonebrard, Stella, Baronius, in their writings, call the pontiffs of that age simoniacal priests, magicians, sodomites, tyrants, robbers and assassins." (History of the Popes, vol. 1, pp. 274, 275).

Cardinal Baronius says: "What was then (A. D. 911) the face of the holy Roman Church? How exceeding foul it was! When most powerful, and sordid and abandoned women ruled at Rome, at whose will the Sees were changed, bishops were presented, and, what is horrid to hear, false pontiffs, their lovers, were intruded into the chair of St. Peter, who are only written in the catalogue of Roman pontiffs for the sake of

marking the times." (Baronii Annales Ecclesiastici, Antverpiæ, 1618).

Father Reeve, a Jesuit, says: "Simony and incontinence had struck deep root among the clergy of England, Italy, Germany and France. The evil began under those unworthy popes, who so shamefully disgraced the tiara by their immoral conduct in the 10th century; the scandal spread, and had now continued so long, that the inferior clergy pleaded custom for their irregularities. Many even of the bishops were equally unfaithful to their vow, and with greater guilt. Hence the corrupt laity being under no apprehension of reproof from men as deeply immersed in vice as they, gave free scope to their passions. To stem the torrent of so general a licentiousness which then deluged the Christian world, required the zeal and fortitude of an apostle." (Hist. Christian Church, sect. ix., p. 270).

Charles Butler, the able Romish historian and apologist, says: "The beginning of the 14th century may be assigned for the era of the highest elevation of the Roman pontiffs. On some occasions they carried their pretensions to a length which excited the disgust, and even provoked the resistance of the most timid. It must also be admitted that the popes were sometimes engaged in enterprises evidently unjust; and the lives of some

of them were confessedly dissolute. All Christendom was divided between the popes. During the period of the schism, two and sometimes three rival popes were wandering over Christendom, dividing it by their quarrels and scandalizing it by their mutual recriminations." (Historical Memoirs, v. i., pp. 43–45).

In Fleury's elaborate and extensive Romish ecclesiastical history, we are told, that on the opening of the Romish Council of Trent, on the 13th of December, 1545, the three legates appointed by Pope Paul III., read a long exhortation, of which the following is a brief extract: "Let us consider the three evils which at this day afflict the Church; let us examine their origin, and we shall be obliged to acknowledge that we are ourselves the cause. If we have not introduced heresy, have we not contributed to it, at least, by neglecting our duty to sow good doctrine and pull out the tares? As to the corruption of morals, there is no need to speak of it, because no one can be ignorant that the clergy and the pastors were corrupters and corrupted."

Nor have I reason to think that Rome has reformed. It is a notorious fact that in Mexico and other popish countries priests live with concubines. I shall give the statements of two ex-priests, whose testimony has never been refuted. Ex-

priest Hogan says: "I have seen husbands unsuspiciously and hospitably entertaining the very priest who seduced their wives in the confessional, and was the parent of some of the children who sat at the table with them, each of the wives unconscious of the other's guilt, and the husbands of both not even suspecting them. The husband of her who goes to confession has no hold upon her affections. If he claims a right to her confidence, he claims what he can never receive—he claims what she has not to give. She has long since given it to her confessor, and he can never recover it. She looks to her confessor for advice in everything. She may appear to be fond of her husband; it is even possible that she may be in reality.

"She may be gentle, meek and obedient to her husband; her confessor will advise her to be so; but she will not give him her confidence—she can not; that is already in the hands of her confessor. He stands an incarnate fiend between man and wife, mother and daughter. All the ties of domestic happiness and reciprocal duties are thus violated with impunity, through the instrumentality of auricular confession." (Popish Nunneries, p. 132).

Father Chiniquy was for twenty-five years a priest of high standing and endorsed by the lead-

ing authorities of Rome. He was led to say: "How many times my God has spoken to me as He speaks to all the priests of Rome, and said with a thundering voice: 'What would that young man do could he hear the questions you put to his wife? Would he not blow out your brains? And that father, would he not pass his dagger through your breast if he could know what you ask from his poor, trembling daughter? Would not the brother of that young girl put an end to your miserable life if he could hear the unmentionable subjects on which you speak with her in the confessional?'

"I was compelled by all the popes, the moral theologians and the Councils of Rome to believe that this warning voice of my merciful God was the voice of Satan. I had to believe, in spite of my own conscience and intelligence, that it was good, nay, necessary, to put those polluting, damning questions. My infallible Church was mercilessly forcing me to oblige those poor, trembling, weeping, desolate girls and women to swim with me and all their priests in those waters of Sodom and Gomorrah, under the pretext that their self-will would be broken down, their fear of sin and humility increased, and that they would be purified by our absolutions." (Fifty Years in the Church of Rome, p. 584).

The Right Rev. A. A. Feijo, Ex-Regent of the Empire of Brazil, has written a very strong book, urging the abolition of celibacy in that empire. He says: "All Brazil knows the necessity of abolishing a law that never was, is not, and never will be observed. All Brazil is a witness of the evils which the immorality of the transgressors of that law entails upon society."

This startling statement was lately made by Prof. L. T. Townsend, of the Boston University: "We hold in our hands here a slip of paper containing the names of one hundred and one Roman Catholic priests of the diocese of Archbishop Williams, of the city of Boston, who within a few years have been dismissed, suspended or otherwise disqualified, and who, taken together, were guilty of almost every crime in the calendar of crimes. And we are to bear in mind that rarely are Roman Catholic priests disciplined unless their irregularities and iniquities become notorious. Here before us, we repeat, are the names of one hundred and one disgraced Roman Catholic clergymen. Archbishop Williams can give you a duplicate of this list, if he chooses to do so."

Suppose the same could be said of any Protestant denomination—the daily press would join all its forces to hold that denomination up to public execration. Suppose the *Sun* and the *World*

and the *Herald* should turn their editorial light in the direction of Rome! (*Christian Inquirer*).

Why be surprised at the above? The supposed heartfelt piety is a thing nearly unknown among Catholic priests.

We do not charge that all priests are corrupt, but when we come to consider the freedom of the confessional, the questions asked and the evil suggestions put into the minds of females there, that priests are frequently convicted of rape, the scandals that appear in the public press, we are led to believe that there is something terribly wrong in the Romish system.

NUNNERIES.

Neither do I charge that all nunneries are houses of prostitution, but the history of certain nunneries attest most damaging facts. I shall content myself by giving only a few facts Here is an account of some outrages perpetrated upon young girls in the Saints Joseph and Theresa Convent, in the outskirts of the city of Naples, Italy. I quote from the leading German paper in the United States, the New York *Staats Zeitung*, November 8, 1894: "Silvia Palmieri, a Neapolitan girl, was sent to Saints Joseph and Theresa Convent to be educated. The

mother superior, Theresa Ferrante, seventy years of age, promised the parents of the girl that when she finished her education she could leave the convent or remain there and take the veil. But when the girl's parents called to take her home they were met by the mother superior, who told them that their daughter was very happy and wished to remain in the convent and bid farewell to the outside world, and did not desire to see her parents. They begged for a few moments' interview with their daughter, but were refused. They then appealed to the District Attorney and Police Commissioner, who with a number of police went to the convent and forced an entrance. When they entered, instead of finding a happy young girl, they found her in tears, and she begged the officers to take her away from the convent. She said she had been seduced by gentlemen from Naples who visited the convent by consent of the mother superior, and to ascertain whether the girl's story was true or not a physician was called in to make an examination, and he stated that the girl spoke the truth. Upon these statements the mother superior was placed under arrest, Father Rasto, the father confessor, was dismissed, and the other girls were sent to their homes and the convent was closed. There is great excitement in Naples over the disclosure of this horrible affair, and all

the papers have taken it up. This same convent was raided and cleaned out four years ago."

In the memoirs of Scipio de Ricci, a Roman prelate, are found the following, among other statements: "The nuns of Pistoia (a town of Tuscany) testified that the monks taught them omnia flagita (all vile things), and that they should look upon it as a great happiness libidines satisfacere potuerunt sine infantum incommodo. The Jesuits also taught the nuns pudenda exhibere virtus est . . . . . assuring them that they thereby performed an act of virtue, because they overcame a natural repugnance." (Vol. I., pp. 131, 132).

I have no language to express my abhorence of such pollution. But Rome claims that an adulterous priest is a better one than a married priest. This is so incredible that I offer the proof.

Hossius, President of the Council of Trent, says: "Pighius is blamed, who wrote that a priest, who through infirmity of the flesh, hath fallen into whoredom, sins less than if he should marry. This doctrine with some is vile, but with Catholics it is most honest." (Hossius, Confes., c. 56).

Costerus says: "Should a priest indulge in uncleanness, nay, keep a concubine in his own house, although he is thereby guilty of a great sacrilege,

yet he sins more heinously if he marry." (Coster. de Coel., ib. Sacerdot.).

Cardinal Campeggio says: "That for priests to become husbands, is by far a more grievous sin than if they should keep many prostitutes in their houses." (Card. Camp., op. Sleid., com. 1, 4).

Mathias Aquensis says: "That a man who, after vowing continency, doth marry, offends more than he who, through human frailty, goes astray with an hundred different women." (Math. Aquen. Oper.).

Yet the pope granted dispensations to ecclesiastics to marry, and it was accounted no sin. It was, however, the old story of good pay. The pope gave such dispensations to Mauritio, son of the Duke of Savoy; to Cardinal C. Borgia, who, in the year 1500, became Duke of Valenza and married a wife, and to Cardinal Camillo, nephew to Pope Innocent X., in 1654.

But I am not done. These sins were not only permitted, but indulgences were sold and the revenue was used to support the Catholic Church. My meaning will plainly appear from the quotations I submit from Catholic authors.

Espencæus says: "Instead of chaste and pure celibacy, there hath succeeded impure and filthy whoredom." (Espen., lib. 2, cap. 7, de Continentia). So that St. Bernard was compelled to

state: "This whoredom, it is so common, neither can be concealed; nor doth it seek to be hid, it is become so brazen; both the clergy as well as the laity having permission given them to cohabit with their concubines upon the payment of a yearly sum of money, this toleration or indulgence hath got a firm footing; and this payment being made, they are at liberty to keep a concubine or not. O, execrable wickedness." (De per sec., cap. 29). In his comment on Titus he further complains: "Bishops, archdeacons and officials do ride about their dioceses and parishes, for the most part, not to deter the wicked from their vices, but to draw out and to defraud both clergy and laity of their money, whom, upon the payment of a yearly revenue, they permit to cohabit with concubines and prostitutes. And this they exact in some places of even the chaste, for he may, say they, have a concubine if he please. And how often are those who keep concubines, and they so many, punished in any other way than by thus paying money."

C. Agrippina mentions "that Pope Sixtus IV. erected in Rome brothels, out of which a large weekly revenue was paid." (De Venitat. scien, p. 64).

Thaunus says: "In the year 1515 Pope Leo X., a man giving himself to all licentiousness,

that he might from all parts scrape up money for his vast expenses, at the instigation of Cardinal Lorenzo Puccio, sent his bulls of indulgences, wherein he promised the expiation of all sin and eternal life, through all the kingdoms of the Christian world; and there was a price set, what every one should pay, according to the grievousness of his sins. He appointed collectors and treasuries through the provinces, with preachers to recommend to the people the greatness of the benefit; and those did mightily extol their power in drawing souls out of purgatory, shamelessly spending the money every day in brothels and taverns, at dice and most filthy uses." (Thaunus' Histor., l. i., p. 13).

Fasciculus Rerum says: "A number of Roman princes assembled at Nuremberg, A. D. 1522 and 1523, and stated an hundred grievances; the third is about the increase of the intolerable burden of indulgences, by which, under a show of piety to churches, or from an expedition against the Turks, the popes suck the marrow of their estates; and, which heightens the imposture, they say, by their hireling criers and preachers, Christian piety is banished, while, to advance their markets, they cry up their wares, for the granting of wonderful, unheard-of, preëmptory pardons, not only of sins already committed, but of sins which

shall be committed, and also the sins of the dead; so that, by the sale of these wares, together with being spoiled of our money, Christian piety is extinguished, while any one may promise himself impunity, upon paying the rate that is set upon the sin he hath a mind to commit. Hence, whoredom, incests, adulteries, perjuries, murders, thefts, etc., and all manner of wickedness, have at once their offspring. What wickedness will mortal man be afraid to commit when they promise themselves license and impunity in sinning while they live, and, for a little more money, indulgences may be purchased for them when they are dead." (Fasciculus Rerum expectend., fol. 177, 178).

What Nicolas Clemangis, a papal archdeacon, writes about cardinals, prelates, nuns and their horrible abominations is enough to shock any mind. Of the priests he says: "That being drunkards, and of all men most incontinent, instead of wives they shamelessly keep prostitutes," etc., and what he says of the nuns I will not mention. (Lib. de corrupto statu ecclesiæ, an. 1417).

St. Bridget, a canonized woman, said of the pope: "Thou art like unto Lucifer, more unjust than Pilate, more savage than Judas, more abominable than the Jews. Thy throne shall be sunk like a great stone cast into the sea, that stoppeth

not till it shall have arrived at the very depths of the ocean." (Brigitt. Rev., l. i., c. 41).

A book of rates was published and publicly sold. In it is fixed the tax for all manner of uncleanness and debauchery. The sums for such sins as incest, perjury, murder, etc., are given. (Taxa., etc., p. 326). Espencæus, after telling that it was openly sold, remarks: "It is a wonder that, at this time, in this schism, such an infamous index, of such filthy and to be abhorred wickedness, is not suppressed. There is neither in Germany, Switzerland, nor in any other place where there is a defection from the Roman See, a book more to their reproach. It teacheth and encourageth such wickedness as we may be afraid to hear named, and a price is set to all buyers; and yet it is not suppressed by the favorers of Rome." (Tit., c. i., digr. 2, p. 479).

This tariff was first established in 1316 by Pope John XXII., and first published by Pope Leo X. in 1514. Many editions have been published in Latin and French. An English translation was printed in this country in 1846. I give at random a few prices:

Robbing a church	$ 2 25
Simony	2 25
Perjury, forgery and lying	2 00
Robbery	3 00
Burning a house	2 75

Eating meat in Lent	2 75
Killing a layman	1 75
Striking a priest	2 75
Procuring abortion	1 50
Priest to keep a concubine	2 25
Ravishing a virgin	2 00
Murder of father, mother, brother, sister or wife	2 50
Nun for fornication in or out of the nunnery	5 00
Marrying on a day forbidden	10 00
Adultery committed by a priest with nuns and others	10 00
Absolution of all crimes together	12 00

Indulgences are still sold. I had cards of that character in my hand only the other day. Indulgences are regularly sold in all parts of the United States.

The following promulgation was printed in the *Courier-Journal*, Louisville, Monday morning, July 22, 1895:

CATHOLIC PROMULGATION.

EXTRAORDINARY INDULGENCE GRANTED ST. MARY MAGDALENE CHURCH.

Yesterday at St. Mary Magdalene Catholic church the pastor, the Very Rev. Louis G. Deppen, gave the following important promulgation: "The Holy Father, Pope Leo XIII., in an audience given on October 2, was pleased to grant to the church of St. Mary Magdalene, on Brook street, the extraordinary indulgence of the Portiuncula, commonly called the pardon. Accordingly

all the faithful of both sexes, no matter to what parish they belong, who being truly penitent and having gone to confession and to holy communion, will visit the church of St. Mary Magdalene, on Brook, near College street, at any time from the first vespers on the feast of St. Peter's Chains, August 1, until sunset on the following day, the 2d of August, and while in the church will devoutly pray for some time for the propagation of the faith, and according to the mind of his Holiness, may gain the great indulgence or pardon. And, furthermore, they may gain the indulgence not only once, but as often as they repeat the visits within the above specified time and praying as stated. This indulgence may also be applied to the holy souls in purgatory. The peculiarity of this privileged indulgence is that it can be acquired several times on that day, or as often as a person shall visit the church of St. Mary Magdalene from 3 P.M., August 1, to 7 P.M., on August 2.

"The indulgence will begin with solemn vespers and benediction of the Most Blessed Sacrament, after which confessions will be heard and the visits may be made until 11 o'clock at night.

"August 2, Feast of the Dedication of Our Lady of the Angels, 8:30 A.M., solemn high Mass and sermon with exposition of the blessed sacrament, continuing until sunset. Holy communion will

be given at 4:30, 5, 5:30, 6, 6:30, 7, and 7:30 o'clock on the morning of this day. At 4 P.M. the solemn second vespers and benediction of the blessed sacrament will be held. The time for gaining the indulgence will terminate at 7 P.M. Confessions also will be heard and holy communion given from 4 to 11:30 A.M. on August 2."

A writer in *Harper's Magazine* for July, 1854, page 162, writing from Rome, says: "That pardon for every crime has its price, is no fiction in the annals of Rome; not that the traffic in absolution is openly indulged or always abused, but that it is in some cases openly avowed, I know, and sermons preached containing the detestable doctrine and the price attached to the greatest crimes against the law of God. Such a one was heard by a friend of mine, in Spain, in which the tariff was distinctly laid down. Good priests of every persuasion will reprobate this evil; but the Church of Rome, from which it sprung, still permits a practice so fruitful in profit to her treasury."

If you desire to know why Rome, in the face of these dark sins, still insists upon the celibacy of the clergy, the reason is not far to seek. I prefer, however, to give that reason in the language of Cardinal Rudolpho Pio di Carpi, which he used before the Council of Trent. He says: "That priests having house, wife and children,

will not depend on the pope, but their prince, and their love for their children will cast their Church in the shade; that the authority of the Apostolic See will be confined to Rome. Before single life was instituted, the See of Rome received no profit from other nations and cities. Now the See is the patron of many beneficiaries of which the marriage of priests would deprive it." (Sarpi's Hist. Coun. Trent, p. 527).

THE LAW OF DIVORCES.

2. The theory of Catholicism is that marriage is a sacrament, and under no condition shall a man be divorced from his wife, except for fornication, and then only from his bed and board, and under no conditions shall he marry again so long as his wife lives. I have not one word of defense to make for the lax divorce laws of this land. They are evil and a disgrace. But the Bible does permit marriage again in case of adultery. Matthew 19:9 reads: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." That Scripture settles the question beyond doubt.

But, with all their boasting, the Roman Cath-

olics have violated this law of divorce time and again. They have granted divorces not only for fornication, but for all manner of reasons. I shall point out a few notable instances.

The pope desired to unite Spain and England against his old enemy, Louis XII. of France. So the pope, while Henry VIII. was still a true Catholic, granted him a dispensation to marry his brother's wife, and would have granted as many more divorces as Henry desired if his politics had continued to suit the pope. (See Burnet's Hist. Reformation, vol. 1., p. 46).

Alphonsus, of Portugal, 1243, divorced his queen and espoused the Princess Beatrix. The repudiation and nuptials were authorized by a bull of his Holiness. (Mariana, v. 3, p. 29).

A man, says Henry, Canon of Worms, was, in the Lavonian dominions, allowed to have two living wives, and a woman a plurality of husbands. (Henry in Lenfran., vol. 1., p. 53). Yet that was a good Catholic country.

Ladilas, king of Hungary, divorced Beatrix, of Aragon, and married Anne of Foix. The separation from the one and the union with the other were by the express authority of Pope Alexander. (Mariana, vol. 5, p. 299).

Louis, the French king, disliked his queen, Jeanne, who was crooked, infirm, barren and de-

formed. He accordingly dismissed her and married Anne. Pope Alexander obliged him with a divorce. His Holiness, however, charged his fee. Thirty thousand ducats, the title and duchy of Valentino, with a revenue of twenty thousand pounds; the Princess Charlotta, sister of the Queen of Navarra, to his son, Borgia." (Daniel, vol. 7, p. 10).

3. Rome has put barriers around the marriage rite that the New Testament does not direct.

Rome claims that the pope can change the terms of the Bible on this point, and pronounces a curse upon all who deny it. The Council of Trent decreed: "If any man shall say that only those degrees of consanguinity and affinity expressed in Leviticus can hinder men from contracting matrimony or dissolve it when contracted; and that the Church can not dispense with some of these degrees, or appoint that others may hinder and dissolve it; let him be accursed." (Canon III.).

Rome claims that she can forbid marriage at certain seasons of the year. The Council of Trent decreed: "If any one shall say that a prohibition of the solemnization of marriage at certain seasons of the year is a tyrannical superstition, proceeding from the superstition of the heathen, or shall condemn the benedictions or other cere-

monies which the Church uses in it, let him be accursed." (Canon XI.).

Rome declares that second cousins shall not marry. The Council of Trent says: "In the second degree no dispensation shall ever be granted unless between great princes, and for a public cause." (Cap. V.). We suppose the reason for this difference between great princes and poor men is that "great princes" can pay high for the privilege and poor men can not. I was told of a man, in Mexico, who paid the pope one hundred thousand dollars for the privilege of marrying his own sister. The dispensation was duly granted.

Rome lays down, in the United States, the following impediments to marriage:

"1. *Consanguinity* is that impediment which exists between blood relations to the fourth degree inclusively. In other words, marriage is forbidden between third cousins, or any nearer degree of kindred. And this impediment exists when the relationship arises from an illegitimate birth.

"2. *Affinity* is relationship by marriage. It is forbidden to marry the third cousin, or any nearer blood relation, of one's former husband or wife. The same is true of a person, and the blood relations of any one with whom he has had unlawful

connection; but, in this case, the impediment extends only to the second degree (first cousin). Spiritual affinity is a species of relationship contracted by means of the sacraments of baptism and confirmation. For this reason parents can not marry with the sponsors of their child, or with any person who baptized it; nor can sponsors marry with their god children. So, if one baptizes the child of another, even although it were a case of necessity, he can not afterward marry with either the child or the parent.

"3. *Public decency* is an impediment which forbids one to marry with a parent, a child, with a brother or a sister of the person to whom one has been validly engaged by a promise of marriage. Also, if one has contracted an invalid marriage, or a valid marriage which, however, was never consummated, it is forbidden, in such case, to marry with the blood relations of the other party, as far as the fourth degree; that is to say, with a third cousin, or anything nearer.

"4. *Crime* is sometimes an impediment. Persons who are guilty of homicide and adultery, with an engagement to marry, are rendered incapable of contracting marriage together.

"5. *Difference of religion* is an impediment which makes a marriage null and void between a baptized person and one who was never baptized.

"6. *Vows.* All persons who have made solemn vows of chastity, by entering into some religious order, are incapable of contracting marriage; and so are all orders of the clergy, beginning with subdeacons and upward.

"7. *Clandestine marriages:* that is, those which are contracted without the presence of the parish priest and of two witnesses, are made null and void by the Council of Trent. In the United States, however, where the decrees of the Council have not yet been published (the decrees have been published in St. Louis, New Orleans and Detroit; in these dioceses, therefore, clandestine marriages are invalid), these marriages, although sinful, are valid. It is a most wicked and detestable thing, that Catholics should ever so far forget all dictates of faith and piety as to be coupled like heathens before a civil magistrate, and even sometimes before a heretic preacher, in contempt of the Church of God and the sanctity of this sacrament. In case of necessity, as when those who desire to marry live very far from any church or priest, they may lawfully apply to a magistrate for that purpose, and it is better to do so, in order that their marriage may be more public and be recorded; but it is never lawful to have recourse to a heretical minister. Such a marriage is indeed binding, but it binds like a curse.

"8. *The bond of a previous marriage* is an impediment which death alone can remove. The Catholic Church holds that, by the institution and ordinance of Almighty God, marriage is indissoluble. No power on earth, no prince, no judge, no legislature, can break the bond which unites husband and wife. For certain just causes, especially for adultery, they may live separately, but they are still married and can not marry again. If, after such a separation, or after a divorce granted by the law of the land, either party should marry another person, it would be no true marriage before God, but an adultery.

"Let it be remembered, then, that no divorce, no guilt, no desertion, however wanton and unfeeling, no years of absence, can ever break the marriage bond. Nothing but a *certain knowledge* of the death of one party can make it lawful for the other to marry. Although it might cause public scandal, although the honor of whole families may be at stake, although children would be exposed to shame and destitution by a separation, the guilty parties to these false second marriages must separate, under pain of hell fire." (Mission-Book, pp. 454–460).

These laws of Rome are as contrary to the laws of our country as they are to the spirit and precepts of the New Testament. They are a part of

that system which binds a man body and soul.

4. Rome declares civil and Protestant marriages null and void. The consequences of this declaration are fearful to contemplate.

Rome makes marriage an ecclesiastical and not a civil contract; therefore marriage by a Protestant preacher is null and void. The XII. canon, Council of Trent, reads: "If any one shall say that matrimonial causes do not belong to ecclesiastical judges, let him be accursed."

MARRIAGE MUST BE BEFORE A PRIEST.

It would, therefore, follow that all marriages must be before a priest, and that other marriages are null and void. This is expressly decreed by the Council of Trent: "They who shall try to contract matrimony otherwise than in the presence of the parish priest, or some other priest by his permission, or by the license of the ordinary in the presence of two or three witnesses (shall fail), and the holy synod renders them utterly incapable of thus contracting it; and decrees such contracts void and null; and it makes them void and annuls them by the present decree."

To make the matter still plainer, it is claimed that if Catholics marry before a Protestant preacher or civil magistrate, such a marriage is void. I quote from Dens, who is a competent

authority. He says: "Whether matrimony between two Catholics, in the United Provinces of Belgium, contracted without the presence of a priest, who can easily be obtained, in the presence of a magistrate or non-Catholic minister is valid? Answer. Negatively; because the doctors are unanimous that the law of the Council of Trent is there sufficiently received in the Catholic community. Catholics, indeed, are there compelled to contract marriage before a magistrate or a non-Catholic minister (otherwise their marriages in civil matters are not valid), but the matrimonial contract before these is not valid; but afterward, in the presence of a priest, they are compelled to be married anew, and rites of the Church prescribed by the Council of Trent being observed, and then the marriage is properly valid." (De Martr., No. 113).

The same law holds in the United States in reference to a Protestant preacher. We have already quoted from the Mission-Book that "it is a wicked and detestable thing" to be married by a "heretic preacher." A Catholic is not permitted to marry a Protestant without a dispensation and upon the most dishonorable conditions. I quote again from the Mission-Book: "Mixed marriages are forbidden, viz., the union of a Catholic with heretics, and persons excommuni-

cated by the Church. This prohibition is founded on reasons of the highest importance. In the first place, there is always something repugnant and unnatural in these unions. 'Bear not the yoke with unbelievers,' says the Apostle Paul to the Corinthians. 'What fellowship hath light with darkness? or what part hath the faithful with the unbeliever?' Such marriages are, moreover, unfavorable to domestic peace. 'How,' asks St. Ambrose, 'can there be a sincere union of the affections when persons are divided in religion?' But the worst feature in this sort of marriage is, that they are dangerous to the faith of the Catholic party and of the children. Either domestic attachment, or fear, or ridicule, soon weakens the faith and dampens the fervor of the Catholic husband or wife, whilst the children easily follow in practice the example of the parent whose religion affords the greatest liberty of indulgence.'' (Mission-Book, pp. 461, 462).

In our land a Catholic is not permitted to marry a Protestant without a dispensation and only upon dishonorable conditions. I quote again from the Mission-Book: ''When some grave reason exists, and the danger of perversion is removed, a dispensation may be obtained which will make such a marriage lawful. No valid dispensation can be given, however, unless upon the following con-

ditions: 1st, it must be mutually agreed upon that the Catholic husband or wife shall enjoy a perfect liberty in the exercise of the Catholic religion; and, 2nd, that all of the children shall be educated in the Catholic faith; 3rd, besides this, the Catholic party must promise to seek the conversion of the other by prayer, good example, and other prudent means. When a dispensation has been obtained upon these conditions, the marriage may take place without sin; but still it must not be supposed that such unnatural unions are approved by the Church. She only permits them reluctantly and mournfully. She forbids them to be celebrated within church walls, or to receive the solemn benediction of the priest." (Mission-Book, pp. 462, 463).

ILLEGITIMACY.

5. I am not, therefore, astonished to find that the per cent. of illegitimate births in Catholic countries far exceed those of Protestant countries. A comparison from official figures of the illegitimate births in Protestant England and popish Austria is significant. There are only 6 per cent. of such births in England, against 45 per cent. in Austria. A comparison between Austria and Protestant Prussia will reveal much the same state of facts. Austria has 45 per cent. of illegiti-

mate births, against 15 per cent. in Prussia. Here are some more interesting figures: "Stockholm was said, a few years ago, to rank the worst in respect to illegitimacy of any Protestant city in Europe—namely, 29 per cent. of all the births. But the following Roman Catholic cities outrank this, the worst of all Protestant cities: Paris, 33 per cent.; Brussels, 35 per cent.; Munich, 48 per cent.; Vienna, 51 per cent.; Laybach, 38 per cent.; Brunn, 42 per cent.; Lintz, 46 per cent.; Prague, 47 per cent.; Lemberg, 47 per cent.; Klagenfurt, 56 per cent.; Gratz, 65 per cent.

"Papal Rome, under the reign of Pius IX., showed 143 illegitimate to 100 legitimate births; while London, England, showed only four to 100. Rome murders were one for every 750 inhabitants, while in Protestant England there was one for every 187,000."

In some of the Catholic countries of South America 75 per cent. of the children are illegitimate. And in making all these estimates it must not be forgotten that many of the illegitimate children born in Protestant countries are of Catholic parentage.

From the facts presented in this chapter, the man who runs may read, and I leave you to draw your conclusions.

CHAPTER VI.

THE ATTITUDE OF ROME TOWARD THE BIBLE.

PROTESTANTS hold that in all matters of doctrine the Bible is the sole rule of faith and practice; and that traditions, written or unwritten, decrees of councils, and the interpretations of priests and popes are not necessary to a right understanding of the Scriptures. They think that the New Testament contained all that entered into the faith and practice of the apostolic churches. The authority of the Bible stands out alone, and does not need to be supplemented from any source. If any principle or doctrine is not contained in this book it is not necessary to be believed or maintained.

They understand this rule of faith, the Bible, to contain seven particulars: 1. It is inspired. "Holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21). "All Scripture is given by inspiration of God." (2 Tim. 3:16). 2. It is authoritative. "The word that I have spoken the same shall judge him in the last day." (John 12:48). 3. It is intelligible. "But these are written, that ye might believe that Jesus is the

Christ, the Son of God; and that believing ye might have life through His name." (John 20:31). 4. It is moral. "Search the Scriptures; for in them ye think that ye have eternal life, and they are they which testify of me." (John 5:39). "The words of the Lord are pure words." (Ps. 12:6). 5. It is perpetual. "The word of the Lord endureth forever." 6. It is universal. "Preach the gospel to every creature." (Mark 16:15). 7. It is perfect. "The law of the Lord is perfect, converting the soul." (Ps. 19:7; 2 Tim. 3:15).

With these facts before me, I think that the Scriptures contain all of life and salvation that it is necessary for us to know or do. The Catholics admit the Scriptures, but they add many other things to them as equally binding. By so doing the Roman Catholic Church puts dishonor on the Word of God. I shall specify some things connected with the Catholic position:

1. The Roman Church is out of accord with the fathers of the first centuries. That Church holds that there must be "unanimous consent of the fathers" upon any doctrine. This rule of the Catholics would prove that their position on the Scriptures is the wrong one. The fathers appealed to the Bible as their ultimate rule of faith. I present the proof.

Tertullian, A. D. 150, says: "How can they speak of *the things of faith* except from the Scriptures of faith?" (De Praes. Hæret., c. 15. Migne's Patrologiæ, vol. 2, p. 33). "He (the Christian) acknowledges one God, the creator of the universe, and Jesus Christ, the Son of the Creator, from the Virgin Mary, and the resurrection from the dead. He unites the law and the prophets with the evangelical and apostolical Scriptures, and from thence drinks his faith." (De Praes. Hæret., c. 26. Patrologiæ, vol. 2, p. 58).

Irenæus, A. D. 177, says: "We ought to leave all such questions to God who made us, knowing most rightly that *the Scriptures are truly perfect*, since they were dictated by the Word of God and His Spirit." (Contra Hæreses, lib. 2, c. xxviii., sec. 2. Patrologiæ, vol. 7, pp. 804, 805).

Clement of Alexandria, A. D. 217, says: "For we may not give our adhesion to men on a bare statement by them, who might equally state the opposite. But if it is not enough merely to state the opinion, but if what is stated must be confirmed, we do not wait for the testimony of men, but we establish the matter that is in question by the voice of the Lord, which is the surest of all demonstrations, or, rather, is the only demonstration; in which knowledge thou who have merely

tasted Scriptures are believers." (Stromata, lib. vii., c. 16. Patrologiæ, vol. 9, 534).

Origen, A. D. 184–254, says: "He (the well-instructed Christian) knows that the whole Scripture is a perfect and apt instrument of God, which utters one harmony from many sounds to those who wish to learn the voice of salvation." (Evangel. Mat., tom. I., pp. 204, 205).

Cyprian, A. D. 250, says: "From whence is this tradition? Has it descended from the divine authority of the gospel, or does it come from the commands and epistles of the apostles? For God testifies that those things are to be done which are *written*. . . . If, therefore, it is ordered in the gospel, or is contained in the epistles or acts of the apostles, that thou who came from any heresy shall not be baptized, but shall only have the impartation of hands in penitence, let this divine and holy tradition be observed." (Epist. lxxiii.).

Athanasius, A. D. 278–373, says: "For the orthodox church, rightly reading and exactly examining the divine Scriptures, builds herself upon the Rock, that church which is the perfect dove, which holds a rule of a right and pious faith in the apostolic vessel, while the vast waves dash upon the immovable Rock, and, cast backward upon themselves, disappear in foam. And such waves

are all heresies." (Contra Omnes Hæreses, Patrologiæ, vol. 28, p. 525).

Cyril of Jerusalem, A. D. 315–386, says: "But in learning the faith and professing it, acquire and keep that only which is now delivered thee by the Church, and which has been built up strongly out of all the Scriptures. For, since all can not read the Scriptures, some being hindered as to the knowledge of them by want of learning and others by a want of leisure, in order that the soul may not perish from ignorance, we comprise the whole doctrine of the faith in a few lines. . . . I wish you also to keep this as a provision through the whole course of your life, and besides this to receive no other, neither if we ourselves should change and contradict our present teaching, nor if an adverse angel, transformed into an angel of light, should wish to lead you astray. For, though we or an angel from heaven preach to you any other gospel than that we have received, let him be to you anathema. So, for the present, simply listen while I say the creed, and commit it to memory; but at the proper season expect the confirmation out of the holy Scripture of each part of the contents. For the articles of the faith were not composed as seemed good to men; but the most important parts collected out of the Scripture make up one complete teaching

of the faith." (De Fide et Symbolo, c. xii. Patrologiæ, vol. 33, p. 519).

Ambrose, A. D. 340–395, says: "All truth is in the New Testament." (Ex. Ps. 118:37. Patrologiæ, vol. 15, p. 1541).

Jerome, A. D. 340–420, who was the translator of the Vulgate, says: "Our care is to say, not what any one can or may, but what the Scriptures authorize." (Patrologiæ, vol. 23, p. 84).

Augustine, A. D. 353–430, says: "The City of God (the Church) believes the holy Scriptures, both New and Old, which we call canonical, from which the faith itself is conceived by which the just man liveth, by which we walk without doubtfulness, so long as we are absent from the Lord; which faith being safe and certain, we may doubt without censure concerning other things, which we do not perceive either by the sense of reason, which are not made clear to us by the canonical Scriptures, nor brought under our notice by witnesses whom it is absurd not to credit." (De Civitate Dei. Patrologiæ, vol. 41, p. 646).

The fathers made their appeal to the Scriptures and that appeal was final. They did more. They were contrary to the spirit of Rome, in that they translated the Bible into many living languages, and did all they could to circulate it and have it read. There was no printing press in those days,

but all possible pains were taken to have the Scriptures transcribed. Constantine instructed Eusebius to have copies of the Scriptures prepared. He gave orders that everything necessary to the transcribing the Scriptures should be allowed to Eusebius. The emperor further stated: "Do you, therefore, receive with all readiness my determination on this behalf. I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers, thoroughly practiced in their art." (Life Constantine, lib. IV., c. xxxvi.).

By the fifth century the Bible had been translated into most of the languages of the earth, and there were no restrictions put upon the reading of the Word of God. Theodoret, a Syrian bishop, is pleased to say: "The Hebrew Scriptures are not only translated into the language of the Grecians, but also of the Romans, the Indians, Persians, Armenians, Sythians, Samaritans, Egyptians; and, in a word, into all the languages that are used by any nation."

ADDITIONS TO THE BIBLE.

2. The Roman Catholic Church has added to the Bible many things as of equal authority with it. I mention:

The Apocrypha. Everybody knows that these books are filled with foolish stories, are no part of the Bible and were not so recognized by early writers. It is from these books that Rome proves some of her pet doctrines. I shall mention but one ancient writer, but that one is authoritative with Roman Catholics. He was the translator of their Vulgate. Jerome, in speaking of the books of Ecclesiasticus, the book of Wisdom, Judith, Tobit, and the books of the Maccabees, says: "The Church, indeed, reads them, but does not receive them among the canonical books, only reading them for the edification of the people and not for the confirmation of ecclesiastical doctrine." (Tom. 3, p. 18). And in another place he calls the History of Susannah, the Song of the Three Children, Bel and the Dragon "fables." (Tom. 2, p. 154).

Rome has added to the Bible the authority of oral tradition. The Little Catechism which is taught to Roman Catholics as the law of God, says:

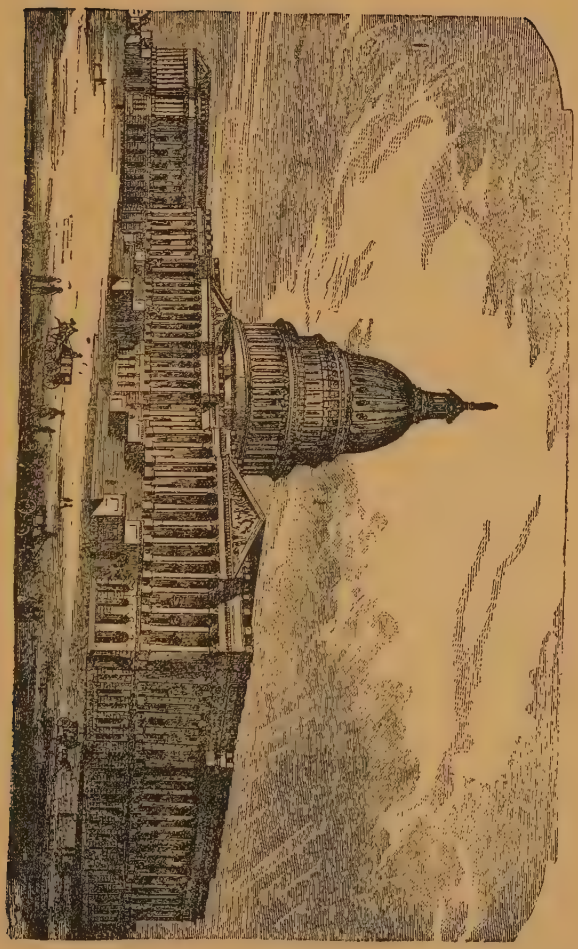
"Q. Is it not enough for one to read the holy

Scriptures and to believe only what he can find in them?

"A. No; for two reasons. First, because the Word of God is not contained in the Bible alone, but also in the tradition of the Church; and, secondly, because the Church is the only authorized teacher and interpreter of the Word of God." (The Mission-Book, p. 325).

The Council of Trent decreed: "The oral traditions of the Catholic Church are to be received with equal piety and reverence as the books of the Old and New Testament." (Council of Trent, session iv.).

Just think for a moment what that means. These traditions include the acts and decisions of the Church, embracing eight folio volumes of the pope's Bulls, ten folio volumes of Decretals, thirty-one folio volumes of the Acts of the Councils, fifty-one folio volumes of the Acta-Sanctorium, or Doings and Sayings of the Saints. Add to this not less than thirty-five volumes of the Greek and Latin fathers, from which they must have unanimous consent. Add to these thirty-five volumes the chaos of tradition which has accumulated since. The exposition of every priest and bishop must be added. No Catholic living can declare his faith. An honest student could not



CAPITOL AT WASHINGTON.

find out in a lifetime what a Catholic ought to believe.

3. The Roman Catholic Church annuls the Word of God by declaring that the Church must be the living expositor of the Bible. A man is not allowed to think for himself. To become a Catholic a man must become an intellectual imbecile and accept all things without investigation. He must read the Bible only as Rome interprets it. Cardinal Gibbons says: "Now, the Scripture is the great depository of the Word of God. Therefore, the Church is the divinely appointed Custodian and Interpreter of the Bible. For her office of infallible Guide were superfluous if each individual could interpret the Bible for himself. That God never intended the Bible to be the Christian's rule of faith, independently of the living authority of the Church, will be the subject of this chapter." (Faith of Our Fathers, p. 94).

The Creed of Pope Pius IX., to which every Catholic must assent, reads: "I also admit the sacred Scriptures, according to the sense in which the holy mother Church has held and does hold, to whom it belongs to judge of the true sense and interpretation of the holy Scriptures; or will I ever take or interpret them otherwise than according to the unanimous consent of the fathers."

But a greater than Gibbons, a greater than the

pope, an infallible council has spoken. The Council of Trent decreed: "It belongs to the Church to judge of the sense and interpretation of Scripture; and that no person shall dare to interpret it in matters relating to faith and matters of any sense contrary to that which the Church has held, contrary to the unanimous consent of the fathers." (Council of Trent, session iv.).

This is regularly taught to their children. The Mission-Book says: "Let no one say, I can read the word of God for myself in the Bible; of what use is preaching to me? What! Do you care to think that a human mind like yours, created, limited, and full of darkness, is able, of itself, to comprehend the mind of the eternal God? O! beware, that you do not substitute your own thought for that of God. No, dear Christian, the Church of the living God alone, guided and enlightened as it is by the Holy Ghost, is able to know the mind of God with infallible certainty, and to interpret the holy Scriptures without danger or error. She it is who announces to us the true doctrine of Jesus Christ by her bishops and their fellow laborers, the priests, and they are the teachers to whom we must listen, unless we are willing, through a spirit of pride, to expose ourselves to most dangerous errors." (The Mission-Book, p. 58).

Bishop Spottswood puts this in very strong words. He says: "I would rather one-half the people of this nation should be brought to the stake and burned, than one man should read the Bible and form his judgment from its contents."

A man can not be a Catholic and have an opinion of his own on the subject of the Bible.

4. Rome has decided against the Scriptures in the original Greek, and has declared as authentic a Latin translation full of errors. The Council of Trent decreed: "Moreover, the same most holy council, considering that no small advantage will accrue to the Church of God if, of all the Latin editions of the sacred books which are in circulation, some one shall be distinguished as that which ought to be regarded as authentic, doth ordain and declare that the same old and Vulgate edition, which has been approved of by its use in the Church for many ages, shall be held as authentic, in all public lectures, sermons and expositions; and that no one shall dare to presume to reject it, under any pretense whatsoever." (Council of Trent, session iv.).

The Vulgate, at the time that it was adopted as authentic, was full of the most mischievous errors. Dr. Jahn, an eminent Roman Catholic, was led to say: "The more learned Catholics have never denied the existence of errors in the Vulgate; on

the contrary, Isadore Clarius collected eighty thousand." (Introduction to Old Testament, sec. 65).

Twenty years did not pass after the Council of Trent till Sixtus V. had great trouble with the Vulgate. It was full of acknowledged errors. He employed learned men to correct it, and then published his edition with this bull: "We have corrected it with our own hand . . . and from our certain knowledge, and from the plenitude of apostolic power, we deem that this Latin Vulgate edition of the sacred page of the Old as well as the New Testament, is to be esteemed, without any doubt or controversy, as thoroughly amended as it can be."

Yet only two years passed till Pope Clement VIII. was compelled to call in the edition of Sixtus V. on account of errors and put out another, which is the present standard edition. The preface expressly states: "Although some things were advisedly changed from the common reading, there were others, which seem to require a change, advisedly suffered to remain unaltered." Now that is rich. Eighty thousand errors is a large number to be in a book that is to be regarded as authentic, and especially as we are not to "presume to reject it under any pretense whatsoever."

5. The Roman Catholic Church has never

printed nor circulated a cheap Bible. When a Catholic Bible is exposed for sale it is at such a price few can afford to buy it. The cheapest Catholic Bible I could find, not long since, in Louisville, was eight dollars. In Mexico I was not able to buy one at all. In Rome before the present administration came into power, when the pope was ruler of the land, a Bible could scarcely be secured at any price. I have two reputable witnesses. The Rev. J. A. Clark, of the Protestant Episcopal church, St. Andrews, Philadelphia, in a letter from Rome, March 24, 1838, wrote: "The Bible in Rome is a strange and rare book. The only edition of it authorized to be sold here is in fifteen large volumes, which are filled with popish commentaries. Of course, none but the rich can purchase a copy of the sacred Scriptures. Indeed, very few of the common people here know what we mean by the Bible."

The Rev. W. M. Seymour says: "This law is always in force. And although it speaks of Catholic editions, there is only one such to be found in Italy—that by Martini, which is in twenty-three volumes. These, however, could be bound in four or six substantial volumes, sufficiently cumbrous and inconvenient.

"The price for which it is sold is absolutely

prohibitive. I could not procure one at Rome, in 1845, for less than 105 francs; that is, precisely four guineas. The prohibitive nature of this price may be seen from the fact that four guineas is regarded as high wages, by the year, for a servant girl in Rome; so that she would have to give a whole year's wages for a copy of the Scriptures." (Evenings With the Romanists, p. 80).

These conditions are true of every popish land on earth.

THE SCRIPTURES PROHIBITED.

6. The Roman Catholic Church has either prohibited the circulation of the Scriptures, or has thrown such proscriptions around them as to prevent their general circulation. I shall present some facts which will prove these charges beyond a doubt.

The Council of Toulouse, A. D. 1229, "prohibited laymen to have the books of the Old and New Testament, unless a Psalter, a Breviary, and a Rosary, and they forbade their translation into the vulgar tongue." (Labbe, vol. 13, p. 1239).

Indeed, as early as 1234, the Synod of Tarragona, denounced as a heretic any one who having a translation of the Bible, refused to surrender it

to be burned within the space of eight days. (Library Univer. Knowl., vol. 2, p. 516).

Wickliffe's version was declared by Pope Gregory, in a bull to the University of Oxford, A. D. 1378, as having "run into a detestable kind of wickedness." One of the canons of Leicester said: "Master John Wickliffe has translated the gospel out of Latin into English, which Christ has entrusted to the clergy and doctors of the Church, that they might minister it to the laity and the weaker sort, according to the state of the times and the wants of men. So that by this means the gospel *is made vulgar*, and laid more open *to the laity, and even the women who can read*, than it used to be even to the most learned of the clergy and those of the best understanding. And what was before the chief gift of the clergy and doctors of the Church is made forever common to the laity." (Anderson's Annals of the English Bible, p. 21).

Archbishop Warham, A. D. 1530, issued a proclamation against the printing of English translations of the Bible. He says: "And, whereas, report is made by many of our subjects that it were to all men not only expedient but also necessary to have in the English tongue both the Old and New Testament, and that his Highness, his nobles and prelates were bounden to

suffer them so to have it; his Highness hath therefore semblably thereupon consulted with the said primates and other personages well versed in divinity; and by them all it is thought that it is not necessary the said Scripture to be in the English tongue and in the hands of the common people; and that, having respect to the malignity of this present time, with the inclination of the people to erroneous opinions, the translation of the Bible into the vulgar English should rather be the occasion of continuance or increase of errors among the said people than any benefit or commodity to the weal of their souls." (Wilk., III., p. 741).

Tyndale's version was condemned by the Roman Church in 1546.

The Encyclopædia Britannica is very conclusive on this point. It says: "Several of the early translations of the Bible were suppressed. Tyndale's version among others. As many copies of that book as the superior clergy could buy up, were publicly burned at St. Paul's, on Shrove Tuesday, 1527, Fisher, bishop of Rochester, preaching a sermon on the occasion." (Encyc. Brit., vol. 3, p. 659).

In Knight's great History of England, p. 247, may be found the following: "Many copies of Tyndale's translation (of the New Testament) had

been brought into the country, which books the common people used and daily read privily; which the clergy would not admit, for they punished such persons as had read, studied or taught the same, with extremity. Wolsey (a Catholic bishop) made strenuous efforts to restrain the printing of the Scriptures in the people's tongue. Which led to the burning of the English Testament in St. Paul's church yard."

Pope Leo X. published a vile bull against Luther when he translated the Bible into German.

In a mandate A. D. 1526, Archbishop Warham complains that "some children of iniquity and partisans of the Lutheran faction had cunningly and deceitfully translated into the English tongue, not only the holy gospels, but the other parts of the New Testament; instilling pernicious and scandalous heresies into the minds of the simple and profaning the hitherto unsullied majesty of the holy Scriptures by nefarious and distorted comments." All who possess such translations are therefore enjoined, on pain of ecclesiastical censures, to deliver them to the diocesan within thirty days, that they might be committed to the flames. (Hart's Eccl. Records, pp. 396, 397).

The Synod of Ely, A. D. 1528, decreed: "That the rectors and curates of the diocese of Ely shall on no account use in their churches the Bible ac-

cording to the new translation, or suffer any of those who frequent their churches to use it." (Wilk., iii., p. 719).

The Spanish Inquisition solemnly condemned the Bible of Pope Sixtus V.

Pope Clement XI., in his famous bull, *Unigenitus*, A. D. 1713, condemned the French New Testament of Quesnel as false, captious, shocking, offensive to pious ears, scandalous, pernicious, rash, seditious, impious, blasphemous. He further condemns that "it is useful and necessary, at all times, in all places, and for all sorts of persons, to study and know the spirit, piety and mysteries of the Scriptures. The reading of the Bible is for all."

The Council of Trent put so many proscriptions around the Bible that it practically prohibits the reading of the Scriptures. The ten "rules for prohibited books" adopted by the Council of Trent were confirmed by Pius IV. March 24, 1564. The fourth rule is: "Since it is clear from experience that if the holy Scriptures are everywhere *indiscriminately permitted in the vulgar tongue*, *more detriment than profit arises therefrom* by reason of the rashness of men. In this matter let it be the option of the bishop or inquisitor, so that with the advice of the parish priest, or the confessor, they can permit to them the reading of

books translated by Catholic authors in the vulgar tongue, even to such persons as, in their judgment, would occur no loss, but obtain an increase of faith and piety from this kind of reading, which power they may have in respect to the Scriptures. *But whoever shall presume to keep or read them without such power, let him not be able to obtain the absolution of his sins until the books are returned to the ordinary.* But the bookseller who shall sell the Bible, written in the vulgar tongue, to any one not having the aforesaid power, or who shall grant it in any other way, shall forfeit the price of the books that it may be converted by the bishop to pious uses and they shall be subject to other punishments at the discretion of the same bishop, according to the character of the crime. But regulars may not read or buy them unless they have obtained authority from those placed over them." (Canones et Decret. Conc. Trent, p. 232).

We have the famous words of Carranza as to the prohibition of the reading of the Scriptures in Italy and Spain. Carranza says: "Before the heresies of Luther had come from the infernal regions to the light of this world, I do not know that the holy Scriptures in the vulgar tongue were anywhere forbidden. In Spain Bibles were translated into it by order of the Catholic sovereigns,

at the time when the Moors and Jews were allowed to live among the Christians according to their own law. After the expulsion of the Jews from Spain, the judges of religion found that some of those who had been converted to our holy faith instructed their children in Judaism, and taught them the ceremonies of the law of Moses by means of those Bibles in the vulgar tongue, which they took care to have printed in Italy, in the town of Ferrara. This is the real cause why Bibles in the vulgar tongue were forbidden in Spain; but the possession and reading of them were always allowed to colleges and monasteries, as well as to persons of distinction above all suspicion." Carranza continues to give, in a few words, the history of these prohibitions in Germany, France, and other countries; then he adds: "In Spain, which was, and still is, by the grace and goodness of God, pure from the cockle, care was taken to forbid generally all the translations of the Scriptures in the vulgar tongue, in order to prevent strangers having an opportunity of holding controversy with simple and ignorant persons, and also because they had, and still have, experience of certain particular cases, and of the errors which began to arise in Spain from the ill understood reading of certain passages of the Bible. What I have just stated is the

real history of what took place; this is why the Bible is prohibited in the vulgar tongue." (Prologue to Christian Catechism).

The Rev. J. Balmes, a Catholic, commenting on this passage, says: "This curious passage from Carranza shows us, in few words, the progress of things. At first there was no prohibition; but the abuse committed by the Jews provoked one, although still confined, as we have just seen, in certain limits. Afterwards came the Protestants, upsetting all Europe by means of their Bibles; Spain is threatened with the introduction of the new errors; it is discovered that some persons have been misled by the false interpretations of certain passages of the Bible they were compelled to take away this weapon from these strangers, who attempted to use it to seduce simple people; from that time the prohibition becomes vigorous and general." (Protestantism Compared with Catholicity, p. 165).

Besides the fact that the Bible was prohibited in Spain and other countries, this passage would go to show that the Catholics do not think that the reading of the Bible is likely to make converts to their Church.

Pope Pius VII. issued a bull June 29, 1816, against Bible Societies which were operating in Poland. I shall quote somewhat freely from this

bull. The pope says: "We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined; having, because of the great importance of the subject, conferred in counsel with our venerable brethren, the cardinals of the Holy Roman Church, with the utmost care and attention, deliberated upon the measures proper to be adopted by our pontificial authority, in order to remedy and abolish this pestilence as far as possible. In the meantime, we heartily congratulate you, venerable brother, and we commend you again and again in the Lord, as it is fit that we should upon the singular zeal that you have displayed under circumstances so dangerous to Christianity, in having denounced to the Apostolic See this defilement of the faith so eminently dangerous to souls. And, although we perceive that it is not at all necessary to excite him to activity who is making haste, since of your own accord you have already shown an ardent desire to detect and overthrow the impious machinations, yet, in conformity with our office, we again and again exhort you that whatever you can achieve by power, provide for by counsel, or effect by authority, you will daily execute with the utmost earnestness, placing yourself as a wall for the house of Israel.

"With this view we issue the present brief,

namely, that we may convey to you a signal testimony of our approbation of your excellent conduct, and also may endeavor therein still more and more to excite your pastoral solicitude and diligence; for the general good imperiously requires you to combine all of your means and energies to frustrate the plans which are prepared by its enemies for the destruction of our most holy religion; whence it becomes an episcopal duty that you, first of all, expose the wickedness of this nefarious scheme, as you have already done so admirably, to the view of the faithful, and openly publish the same, according to the rules prescribed by the Church, with all the erudition and wisdom which you possess, namely, 'that the Bible printed by heretics is to be numbered among other prohibited books, comformable to the rules of the Index (See 2:3); for it is evident from experience that the holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of men, produced more harm than benefit' (rule 4). And this is the more to be dreaded in times so depraved, when our holy religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on our Church. It is therefore necessary for us to adhere to the salutary decree of the Congregation of the Index (June 13,

1757,), that no versions of the Bible in the vulgar tongue be permitted, except such as are approved by the Apostolic See, or published with annotations extracted from the writings of holy fathers of the Church." Given at Rome, at St. Mary the Greater, June 29, 1816, the seventeenth year of our pontificate. Pius, P., VII. (McGavin's Protestant, vol. 1, p. 572).

We have another bull of Pius VII., September 18, 1819, in regard to Irish schools and the circulation of the Bible. He says: "The prediction of our Lord Jesus Christ, in the parable of the sower, the good seed fell in the fields, but, while people slept, his enemy came and sowed tares upon the wheat, is, to the very great injury, indeed, of the Catholic faith, and can be verified in these, our days, particularly in Ireland, for information has reached the ears of the sacred Congregation that 'Bible schools,' supported by funds of the heterodox, have been established in almost every part of Ireland, in which, under pretense of charity, the inexperienced of both sexes, but particularly peasants and paupers, are deluded by the blandishments, and even the gifts of the masters, and invested with the fatal poison of depraved doctrines. It is further stated, that the directors of these schools are, generally speaking, Methodists, who introduce Bibles, translated into Eng-

lish by the 'Bible Society,' and abounding in errors, with the sole view of seducing the youth, and entirely eradicating from their minds the truth of the orthodox faith. Under these circumstances, your lordship already perceives with what solicitude and attention pastors are bound to watch, and carefully protect their flocks from the snares of wolves, who come in the clothing of sheep."

His successor, Pope Leo XII., May 3, 1824, said to the Irish clergy: "It is no secret to you, venerable brethren, that a certain society, vulgarly called the 'Bible Society,' is audaciously dispreading itself through the whole world. After despising the traditions of the holy fathers, and in opposition to the well-known decree of the Council of Trent, the society has collected all of its forces, and directs every means to one object, to the translation, or, rather, to the perversion of the Bible into the vernacular languages of all nations. From this fact there is strong ground of fear, lest, as in some instances already known, so likewise in the rest, through a perverse interpretation, there be framed out of the gospel of Christ a gospel of man, or, what is worse, a gospel of the devil."

Gregory XVI., May 25, 1844, declared: "Amongst the principal machinations by which in

this our age, the non-Catholics of various names endeavor to ensnare the adherents of Catholic truth, and to turn away their minds from the holiness of the faith, a prominent position is held by the Bible Societies. These Societies, first instituted in England, and since extended far and wide, we now behold in one united phalanx, conspiring for this object, to translate the books of the divine Scriptures into all the vulgar tongues, to issue immense numbers of copies, to disseminate them indiscriminately among Christians and infidels, and to entice every individual to peruse them without any guide. Nothing is more likely to happen, than that in versions of them multiplied by the Bible Societies, the most grievous errors may be introduced, by the ignorance or fraud of so many interpreters. . . . To these Societies, however, it matters little, or nothing, into what errors the persons who read the Bible translated into the vulgar tongues may fall, provided they be gradually accustomed to claim for themselves a free judgment of the sense of the Scriptures, to contemn the Divine Traditions as taught by the Fathers and preserved in the Catholic Church, and even to repudiate the Church's directions. To this end these members of Bible Societies cease not to calumniate the Church and this holy See of Peter. . . . We have, how-

ever, great cause to congratulate you, venerable brethren, that, at the impulse of your own piety and with unbounded zeal to prevent the wheat from being choked by the tares."

When a missionary, Mr. Isaac Wheelright, February 8, 1838, had circulated some Bibles in South America, Nicolas, Bishop of Quinto, wrote the Secretary of the Interior. He said: "The accompanying papers impugn these pernicious maxims, and will convince the supreme government that the circulation of the Bibles and tracts alluded to ought to be prevented. They will also inflame the zeal to cut up by the roots this crying enormity."

Even the late Pope Pius IX. expressed his anguish of heart at the triumph on every hand of this great enemy of anti-Christ—the Bible. He said: "Accursed be those very crafty and deceitful societies called Bible Societies, which thrust the Bible into the hands of the inexperienced youth."

The British and Foreign Bible Society proposed to publish the Douay version for free distribution. The Catholic reply was: "The English Catholic Board did not now intend to dispense gratuitously even their own stereotype edition with notes; for they could not go about to desire persons to receive Testaments, because the Catholics did not in any

wise consider the Scriptures necessary. They learned and taught their religion by means of catechisms and elementary tracts." (Glasgow Protestant, vol. 1, p. 253).

Pope Leo XIII., in a letter to the Vicar General in Rome, June 26, 1878, said: "Here temples of Protestants, which have arisen with the money of Bible Societies, likewise in the most populous streets, as if by way of insult; here schools, asylums and hospices, open to incautious youth with the apparent philanthropic intention of assisting them in the culture of the mind and in their material wants, but with the true aim of forming of them a generation inimical to the religion and to the Church of Christ. . . . . These heretical sects, which are now welcomed with such honors, are endeavoring with the assistance of these godless societies, to shake that rock against which holy Scripture declares the gates of hell shall not prevail."

Henry Lassarre, of France, in 1887, in his preface to the Bible, remarks: "The greater part of the children of the Church know the divine books only by the fragments contained in the prayer book," and he adds: "the gospel, the most known book among us, not three believers in each parish have studied it. The Bible is not always so neglected. . . . We must lead the faithful to

the fountain of living water which flows from the inspired book. We must make them hear, taste and relish the direct lessons of the Saviour's words. . . . It is a notorious fact that the gospels are hardly ever read by those who profess to be Catholics, and never by the multitude of the faithful."

The Second Plenary Council, held in Baltimore, in 1866, urged the clergy to "keep away from their own flocks the Bibles corrupted by non-Catholics, and permit them to pick out the uncorrupted food of the Word of God only from approved versions and editions."

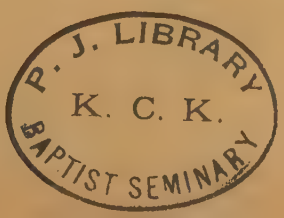
Even the sweet-spirited Fenelon considered Bible reading as dangerous to the laity.

McGuire, a representative Catholic, in his debate with Pope, says: "The royal prophet laughed at the gods of the Gentiles, because they speak; those who make the Scriptures the sole judge of controversies expose them to similar contempt, because, at the best, they are but a dumb judge, and, consequently, unable to pronounce."

Der Wahrheist Freund, the German organ of the Roman Catholic Church, published in Cincinnati, February 7, 1839, says: "Bible Societies have, in thinking Christians, produced a just suspicion that their zeal, which may place hypocrites,

has for its foundation some secret, sinister intentions. However that may be, so much is incontrovertibly true, that those very persons, and those very nations, which have the cheapest Bibles can least agree in regard to religion, and are the most hostile to each other—that this unlimited reading of the Bible has originated and still does originate, especially in our fanatical America, the most absurd abortions of phrensy and even scenes of horrible crime. This is the verdict of experience, the judgment of the whole cultivated world."

In Barcelona, Spain, by order of the government, a large number of copies of the Bible were recently burned—of course, at the instigation of the Church of Rome. The following, translated from the *Catholic Banner*, the organ of papacy there, shows that they approved and appreciated the action. It said: "Thank God, we at last have turned toward the times when those who propagated heretical doctrines were punished with exemplary punishment. The reëstablishment of the holy tribunal of the Inquisition must soon take place. Its reign will be more glorious and fruitful in results than in the past. Our Catholic heart overflows with faith and enthusiasm; and the immense joy we experience, as we begin to reap the fruit of our present campaign, exceeds all imagination. What a day of pleasure will



that be for us, when we see anti-clericals writhing in the flames of Inquisition!"

The Rev. John L. Brandt, in a recent very able book upon "America or Rome, Christ or the Pope," says: "They have

BURNED OUR BIBLES.

In November, 1842, several Jesuit missionaries held a protracted meeting in the town of Champlain, N. Y. A large number of Catholics from the adjoining towns and county attended the meeting. After the meetings were in progress for several days, an order was issued, requiring all who had Bibles to bring them to the priest, and on the 27th of October a large number of Bibles, more than one hundred, were brought out from the priest's home and placed in a pile in the open yard, and fire was set to them, and they were burned to ashes. This was done in open day in the State of New York, and in the presence of many spectators. These Bibles were given to the Catholics by the agent of a Bible Society. Immediately meetings of the Protestants were held throughout the county and resolutions were passed expressing strong indignation as the insult offered to God and His Book in our country. I have in my possession a copy of the affidavit of four prominent citizens of Champlain, N. Y., in which they tes-

tify to the truth of this account of Bible burning. Of course, the priest in charge denied it, and added in his denial: 'It would be better to burn such translation of the Bible than to give it to grocers and dealers to wrap their wares in.'

"In the year 1854, the Catholics also burned Bibles in York, Penn. The priest returned a Bible to the agent of the society, with a note, which closed with the following statement: 'If I find more such Bibles, I will not send them back, but I will burn them, for they are worthy of it.'

"The agent for the American Bible Society in Chili, in the year 1835, saw New Testaments, without notes, publicly and ceremoniously burned by priests in the public square of one of the cities. Rev. J. C. Brigham, writing from Chili, states that he saw a large number of copies of the New Testament, that had been issued by the American Bible Society, burned with great pomp and ceremony; and adds that the outrage was public, and instead of being disowned was openly defended, and done in compliance with the decree of an infallible Council. As late as 1867 Bibles were burned in Brazil by priests who found them in the homes of their parishioners, where agents for foreign Bible Societies had left them.

"Mr. Charles Chiniquy, who is now residing in Montreal, states when he was a child that the

priest came to his father's home and demanded the Bible which Mr. Chiniquy and his child had been reading. The priest said: 'You know it is my painful duty to come here and get the Bible from you and burn it.' His visit resulted in arousing the ire of Mr. Chiniquy, who ordered him to leave the house.

"I have confined my remarks on the subject of 'Bible burning' to events that occurred in this century, and, sir, I need not go out of the State of Ohio to find a man who will testify that a Protestant Bible was taken out of his hands by a bigoted Romanist and thrown into the fire. If Protestants would burn the Bibles that bear the approval of the pope, and do it publicly, and in a land where Catholics are numerous, it is highly probable that blood would be shed. I must confess that I am afraid of every influence that is afraid of the Bible. Every influence that shuts out this great light is a dangerous influence." (Pp. 225, 226).

7. The Bible is not used as a text-book in a single Roman Catholic seminary on earth where the priesthood are educated. Parts of it are used, but in no Catholic institution, where priests are educated, is the whole Bible used as a text-book. The Catholic priesthood have no profound understanding of the Word of God. I can further add

that a large number of the priests do not possess a copy of the Word of God. I go further, and declare upon the authority of an infallible council that a priest has no right to read the Bible except by permission of his superiors. The Council of Trent decreed: "The regular clergy can not read them (the Scriptures) or purchase them, unless with the permission of the prelates."

8. Rome claims that she preserved the Bible to the world. There are three ancient manuscripts of the Bible in existence, and only one of them ever fell into the hands of Rome. I let Prof. C. E. Stowe tell what Rome did with it. He says: "The Vatican library in Rome was established about A. D. 1450, and the Vatican manuscript became one of its treasures, with but little known of its previous history. This manuscript has lost several of its leaves, the epistles to Philemon, Titus, the two to Timothy, the latter part of the letter to Hebrews and the Apocalypse are all wanting. The Papal Court has never allowed to scholars the free use of it. In 1810 Napoleon carried it to Paris, but the Duke of Wellington had it returned at a later date. In 1843, Tischendorf went to Rome to examine it. It was locked in a drawer, and it was months before he got a sight of it; and then with two prelati to watch him, he was allowed to look at it on two

separate days, three hours each day, but was previously searched and deprived of pen, ink and paper, so as to preclude the possibility of making a note, and if he even looked at a text with special care, the attendants would snatch the book from his hand. In 1844 Edward de Muralt was allowed to examine it on three different days, but under the same watchfulness. In 1855 Dr. Tregelles went to Rome, armed with a letter from Cardinal Wiseman, to examine the manuscript, and, though he was allowed to see it, he was effectually hindered from transcribing a word of it." (Origin and History of Books of the Bible, by Prof. C. E. Stowe, pp. 69, 70).

These facts prove as clearly as any proposition can be proved that the Roman Catholic Church is opposed to the free circulation of the Scriptures. The Bible has been made a universal book of the people only by the art of printing, by the spirit of the Reformation, by popular education and the Bible Societies of modern times. All of these agencies are opposed to Rome, and Rome is opposed to all of these agencies.

CHAPTER VII.

THE ATTITUDE OF ROME TOWARD OUR PUBLIC SCHOOL SYSTEM AND GENERAL EDUCATION.

HORACE GREELEY wrote, in 1864, words which are more true in 1895: "In New York we are now having a struggle; the Old World hierarchs are pressing us and attempting to destroy our public school system, and to substitute sectarian, theological schools, contrary to the very spirit of our institutions. The time may come when our children will separate in the streets and go to sectarian schools attached to their various churches, but when it does come we shall have a nation different from what our fathers intended. The American character and the American principle will then be radically changed; then will be the death of our present institutions founded on common schools and a free Bible. These are our corner stones and, if our nation stands at all, it must stand on these."

An irrevocable conflict is upon us. Rome is opposed to our public schools and intends to destroy them. The position of Rome is so char-

acteristic of her history and policy that I will point out her attitude toward human learning.

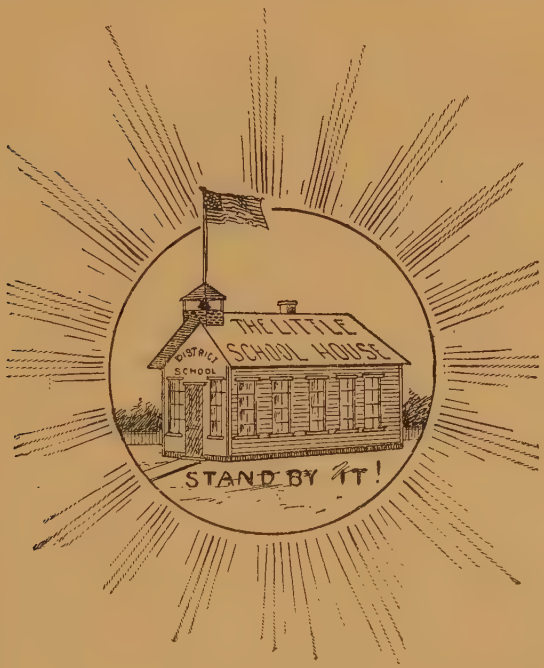
ROME OPPOSED TO PUBLIC SCHOOLS.

1. She is the bitter opponent of the public schools of the United States. She takes no pains to conceal this. I quote some of her foremost men and newspapers. Americans can not too soon familiarize themselves with the public utterances of Catholics on this subject. We may well inquire what is meant when the second Plenary Council of Baltimore says it ascribes to public schools "that corruption of morals which we have to deplore in those of tender years," and when the Second Provincial Council of Oregon, 1881, says "swearing, cursing and profane expressions are distinctive marks of our public school children," and when it enjoined all "to preserve the little ones from the poisoned atmosphere of these godless institutions."

Archbishop Segher, in his lecture on the Secular School System, says "It is a blot, a blemish and a disgrace on this country, a living scandal and an approbrium which covers its promoters with shame and infamy."

Father Walker, on the Sabbath of March 14, 1875, in the St. Lawrence Catholic Church of New York, said: "The public schools are the

nurseries of vice. They are godless schools and they who send their children to them can not expect the mercy of God. I would as soon administer the sacrament to a dog as to such Catholics."



At the convention held at St. Louis, October 17, 1873, Father Phelan said: "The children of the public schools turn out to be public horse thieves, scholastic counterfeiters and well versed in schemes of deviltry. I frankly confess that

Catholics stand before the country as the enemies of the public schools. They are afraid that the child that left home in the morning would come back with something in his heart as black as hell."

Father McCarthy, in a sermon December 23, 1887, said: "The public school is a national fraud; it must cease to exist, and the day will come when it will cease to exist."

Cardinal McCloskey says: "We must take part in the elections, move in a solid mass in every State against the party pledged to sustain the integrity of the public schools."

Archbishop Hughes says: "The public school system is a disgrace to the civilization of the nineteenth century."

Archbishop Ireland, in a speech at Rome, 1892, said: "We can have the United States in ten years, and I want to give you three points for your consideration, the Indians, the negroes and the public schools."

"The Judges of Faith vs. Godless Schools" is a little book written by a Roman Catholic priest and "addressed to Catholic parents." It bears the endorsement of Cardinals Gibbons and Newman, and of various dignitaries of that Church. The prefatory note states that the book contains "the conciliar or single rulings of no less than three hundred and eighty of the high and highest

Church dignitaries. There are brought forward twenty-one plenary and provincial councils, six or seven diocesan synods, two Roman pontiffs, two sacred congregations of some twenty cardinals and pontificial officials, seven single cardinals, who, with thirty-three archbishops, make forty primates and metropolitans; finally, nearly eighty single bishops and archbishops, deceased or living, in the United States." All this mass of authority is against our public schools; and the animus of these ecclesiastics toward this cherished institution is indicated by such epithets and appellations as the following: "Mischievous," "baneful to society," "a social plague," "godless," "pestilential," "scandalous," "filthy," "vicious," "diabolical," places of "unrestrained immorality," where things are done the recital of which would "curdle the blood in your veins." (Our Country, p. 75).

The Catholic press is opposed to the public schools.

The *Colorado Catholic* says: "The hideous fetich, called the public school, is only an ugly idol after all."

The *Freeman's Journal*, December 11, 1869, says: "Let the public school system go to where it came from—the devil."

The *Chicago Tablet* says: "The common schools

of this country are sinks of moral pollution and nurseries of hell."

The *Catholic Telegraph*, Cincinnati, says: "The secular school is a social cancer. The sooner it is destroyed the better. It will be a glorious day for Catholics when, under the blows of justice and morality, it will be shivered to pieces."

Recently there have been some very significant official utterances from Rome on the school question. One of the first things that Satolli had to consider, when he came to this country, was the public school system. He reached a conclusion that has been regarded as very ingenious. I will allow the Hon. R. W. Thompson, ex-Secretary of the Navy, to state the position of Satolli. He says: Satolli "claims for the 'Catholic Church' both 'the duty and divine right' of teaching religion to 'all nations,' and 'of instructing the young'; that is, 'she holds for herself the right of teaching the truths of faith and law of morals in order to bring up youth in habits of Christian life.' Nevertheless, 'there is no repugnance in their learning the first elements and higher branches of the arts and natural sciences in public schools controlled by the State, which protects them in their persons and property.' 'But,' he continues, 'the Catholic Church shrinks from those features of public schools which are opposed

to the truth of Christianity and to morality,' wherefore he insists that every effort shall be made, both by the bishops and others, to remove these 'objectionable features.' And he recommends that the bishops and civil authorities shall agree 'to conduct the schools with mutual attention and due consideration for their respective rights'; that is, that the schools shall be under their joint control, so that teachers 'for the secular branches' shall be 'inhibited from offending Catholic religion and morality,' and the Church be permitted to shed her 'light' by 'teaching the children catechism, in order to remove danger to their faith and morals from any quarter whatsoever.' '' (Footprints of the Jesuits, pp. 397,398).

This plan was submitted to Pope Leo XIII., and his approval was conveyed to Cardinal Gibbons in an encyclical dated May 31, 1893. ''The approval of Mgr. Satolli's decision, however, has this important condition attached to it by Leo XIII.: 'That Catholic schools are to be most sedulously promoted, and that it is to be left to the judgment and conscience of the ordinary to decide, according to the circumstances, when it is lawful and when unlawful to attend public schools.' This is a most significant condition. In the first place, it takes away from the parents the right to direct the education of their children,

and places it in the hands of the ordinary, who officially represents the papal power. In the second place, it leaves the papal condemnation and censure still resting upon our system of common schools, and only removes it here and there from such local and particular schools as the ordinaries of the Church may find acceptable to them. And in the third place, it is a positive and unqualified affirmance of what multitudes of priests have said, that our schools are 'godless,' and that in order to counteract their irreligious influences 'Catholic schools are to be most sedulously promoted.'

"But there is another condition attached by Leo XIII. which is equally significant as that just named. It is due to him that this should be stated in his own words. He says: 'As we have already declared in our letter of the 23rd of May of last year to our venerable brethren, the archbishop and bishop of the province of New York, so we again, as far as need be, declare that the decrees which the Baltimore Councils, agreeably to the directions of the Holy See, have enacted concerning parochial schools, and whatsoever else has been prescribed by the Roman pontiffs, whether directly or through the sacred congregations, concerning the same matter, are to be steadfastly observed.'" (Footprints of the Jesuits, p. 399).

I have already showed that the Baltimore Council was opposed to our common school system. This decision of the pope leaves Rome, even more than ever, the enemy of our public schools, and waiting to take charge of them at her first opportunity.

I transcribe a part of the decree of the Third Plenary Council of Baltimore:

"We determine and decree:

"I. That hard by every church, where it does not already exist, a parochial school is to be erected within two years from the promulgation of this council (January 6th, Feast of Epiphany, 1886), and to be kept up in the future, unless the bishop see fit to grant a further delay on account of more than ordinary grave difficulties to be overcome in its establishment.

"II. That a priest, who, within the aforesaid time, hinders, by serious negligence, the building and maintenance of a school, or does not regard the repeated admonitions of the bishop, deserves removal from that Church.

"III. That the mission (missionem) or parish neglecting to aid the priest in the erection and support of a school, so that on account of this supine negligence the same can not exist, is to be reprimanded by the bishop, and by every prudent

and efficient means urged to supply the necessary helps (subsida).

"IV. That all Catholic parents are bound to send their children to parochial schools, unless they provide sufficiently and fully for their Christian education at home or at other Catholic schools. They may, however, be permitted for a good reason, approved by the bishop, and using meanwhile the necessary precautions and remedies, to send them to other schools. But it is left to the judgment of the ordinary to decide what is a Catholic school."

PUBLIC MONEY FOR SECTARIAN SCHOOLS.

2. Rome claims the right to take money from the public treasury to run her parochial schools, and when this can not be done she uses every exertion to put in Catholic teachers and nuns as instructors in the public schools. State aid for religious schools is one of the most dangerous attacks that can be made upon our liberties.

President Garfield used these wise words: "It would be dangerous to our institutions to apply any portion of the revenue of the nation or the State to the support of sectarian schools." (Letter of Acceptance, July 12, 1880).

General Grant said: "Encourage free schools and resolve that not one dollar appropriated to

them shall be applied to the support of any sectarian school." (To the Army of the Tennessee, Des Moines, 1876).

Rome seeks upon every occasion to take money from the public fund for her schools. The proof of this declaration may be obtained, if necessary, from many States. Nobody denies this, as it is the avowed purpose of Rome. What is more significant is that Rome has carried this fight into national politics. The ex-Commissioner of Indian Affairs, Gen. T. J. Morgan, in an article on the "Papacy and the Indians," in the *Nation*, April, 1895, speaks in no uncertain terms of the attitude of the Catholic Church in the last Presidential election. Gen. Morgan says: "Harrison was defeated; Cleveland was elected. How far the attitude of the Roman Catholic Church contributed to this result probably never will be known; it is probably true that their attitude was not the determining factor; many causes combined to bring about a change of administration. Nevertheless it is true, and a truth of great significance, and needs to be carefully pondered by every patriotic American, viz., that the Roman Catholic Church threw itself almost solidly into the Presidential struggle of 1892, and sought to bring about the defeat of Harrison, because he sympathized with the public schools and was op-

posed on principle to appropriating public money for the support of Roman Catholic schools among the Indians. The Roman Catholic newspapers boasted, after the election, that the victory was theirs, brought about by them; and the Church had sought to secure from the then incoming Democratic administration the reward of its labors in behalf of Cleveland. The startling fact presents itself thus, that the Roman Catholic Church in this country, which claims a following of ten millions, with a voting population probably of a million and a half or more, can be used as a machine for determining Presidential elections; that it holds—as it has boastingly said by one of its champions—the balance of power, which it is prepared at any time to use for its own advantage. The Roman Catholic Church thus enters the lists, not to promote the public welfare, not in the interest of patriotism, but to promote its own advantage and in the interest of the Roman Catholic Church. In this fact there is great peril to republican institutions; it is full of ominous threatenings, which indicate a storm that may at any time burst upon this country with such fury as to shake the very foundation of liberty."

Here is a bit of history worthy of study: "In the year 1875, Hon. James G. Blaine presented in the House of Representatives a constitutional

amendment, which reads as follows: 'No State shall make any law representing an establishment of religion, or prohibiting the free exercise thereof; and no money raised by school taxation in any State, for the support of public schools, or derived from any public fund therefor, nor any public lands devoted thereto, shall ever be under the control of any religious sect; nor shall any money so raised, or land so devoted, be divided among religious sects or denominations.'

"This amendment was recommended by President Grant; it was endorsed by the National Republican Convention, held at Cincinnati June 15, 1876; and by the National Democratic Convention at St. Louis two weeks later.

"When it came up for action in the House, a clause was added by the Judiciary Committee, touching the power of Congress, and then it passed by the extraordinary vote of 180 to 7. This was on the 4th of August, 1876.

"But in the Senate, the bill, after further amendment, was lost by a vote of 28 to 16, wanting a majority of two-thirds.

"It was stated in the Senate by Senator Blair, as a matter of history, on the 15th of February, 1888, that the defeat of this amendment was brought about by the Jesuits." (From "Two Sides of the School Question").

3. It is not, therefore, difficult for us to reach the conclusion that Roman Catholicism claims the right to control all education. Indeed, she does not try to conceal this purpose. She never misses an opportunity to proclaim it. On this point Romanism is quite clear.

Pope Pius IX. said: "Education outside the control of the Roman Catholic Church is a damnable heresy. . . . Public schools open to all children for the education of the young should be under the control of the Roman Catholic Church, and should not be subject to the civil power, nor made to conform with the opinions of the age." (Pius IX., Encyc. 47).

The words of Pius IX., in his syllabus in 1864, were approved by Leo XIII.: "The Church has the right to deprive the civil authority of the entire government of the public schools." And so this is the present official status of Rome.

The *Catholic World*, April, 1871, says: "We ourselves, as Catholics, are, as decidedly as any other class of American citizens, in favor of universal education, as thorough and extensive as possible—if its quality suits us. We do not, indeed, prize as highly as some of our countrymen appear to do, the ability to read, write and cipher. Some men are born to be leaders, and the rest are born to be led. We believe that the peasantry in

old Catholic countries, two centuries ago, were better educated—although for the most part unable to read or write—than are the great body of American people of to-day."

O. A. Brownson says: "A struggle, which will end in a victory for the Church, has begun between Catholicity and the State, to see who shall have the child."

Monsignor Segur says: "The authority of the Church is a guard over human understanding in whatever, directly or indirectly, affects religion; which means in every kind of doctrines, religious, philosophical, scientific, political, etc."

Bishop McQuaid, in a lecture at Horticultural Hall, Boston, February 13, 1876, said: "The State has no right to educate, and when the State undertakes the work of education it is usurping the powers of the Church."

The reason for this position is given by the *Catholic Review*, August 31, 1889. It says: "The parochial school is necessary because Catholic children can not be brought up Catholic and attend the public schools. This is a recognized fact. . . . At the present moment the Catholic Church in America depends more on the faith of the Catholic immigrant than on the faith of the generation which has received its education in the public schools. . . . We see no way of

making them (young Americans) Catholics than by the parochial school. Our conscience forces us to take up the work."

THE PAROCHIAL SCHOOL A FAILURE.

4. These papal or parochial schools in the United States are failures, and will not meet the wants of our nation. Outside of the fact that we do not desire our children educated in papal superstitions, these schools are not patriotic and will not make patriotic citizens. We can add that the schools will not meet the educational demands of our times. Catholic schools are not thorough. All of this is freely confessed by Catholics.

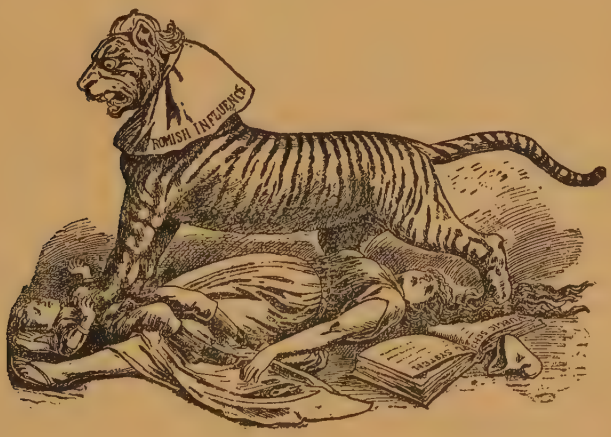
Dr. Brownson said in relation to Catholic schools: "They practically fail to recognize human progress," and, "as far as we are able to trace the effect of the most approved Catholic education of our day, whether at home or abroad, it tends to repress rather than quicken the life of the pupil, to unfit rather than prepare him for the active and zealous discharge either of his religious or his social duties. They who are educated in our schools seem misplaced or mistimed in the world, as if born and educated for a world that has ceased to exist."

The *Freeman's Journal*, a Catholic paper, in 1881, called the parochial schools "apologies,

compromises, systemless pretenses'' in which a ''smattering of the catechism is supplied to fit the children for the duties of life.'' (Merrill's ''Patriotic Sermons,'' No. 8, p. 12).

ILLITERACY.

5. The Catholic system is a recognized foe to true education in every country. So great a Catholic as Milner confessed: ''The bulk of man-



kind can not read at all; and we do not find any divine commandment as to their being obliged to study letters.'' (End of Controversy, p, 41). The reason for this will appear when we remember

that a man must surrender his intelligence to be a good Catholic. Pope Gregory XVI. says: "If the holy Church so requires, let us sacrifice our own opinions, our knowledge, our intelligence, the splendid dreams of our imagination, and the most sublime attainments of the human understanding."

Ignatius Loyola, founder of the order of the Jesuits, says: "That we may, in all things, attain the truth, that we may not err in anything, we ought ever to hold, as a fixed principle, that what I see white, I believe to be black, if the superior authorities of the Church define it to be so." (Spiritual Exercise).

Such men are not proper teachers of youth. I shall present some statistics that will illustrate this thought.

"The United States Bureau of Education collected the following statistics in 1890, showing the ratio of illiteracy in Protestant and Romanist countries:

ROMAN CATHOLIC.

Austria	39	per cent.
Hungary	42	"
Italy	48	"
Portugal	82	"
Spain	63	"
Ireland	21	"
Belgium	15	"

PROTESTANT.

Germany	Less than 1	per cent.
Denmark	Less than 1	"
England	9	"
Scotland	7	"
Norway	Less than 1	"
Sweden	Less than 1	"
Switzerland	2¼	"

"According to the report of the Minister of Instruction of Papal Italy in 1864, only three and a half of her twenty-one millions of people could read and write. Since then the Italian government has taken the education out of the hands of the Church with the astonishing result that in 1878, instead of seventeen per cent., fifty-two per cent. of the people could read and write. During all the time of this progress the pope publicly opposed the reform and denounced the Italian government as 'wolves,' 'impious,' 'children of Satan,' 'enemies of God,' and 'monsters of hell,' and said that they were making the city a sink of corruption, with devils walking through its streets.

"Australia and the Argentine Republic have the same area and population. In Argentina are found but 3,233 schools, while Australia has 7,282. Argentina has 7,054 teachers, while Australia has 15,083. Argentina teaches 249,700 pupils, while Australia teaches 745,300. Argentina spends $2,600,000 on education, while Aus-

tralia spends $11,400,000. In Argentina illiteracy preponderates; in Australia popular intelligence is the rule."

How large is the proportion of illiteracy in the Central American States can be inferred from statistics furnished by the publication of a general census of Guatemala. The information was gathered on February 26, 1893, and is, therefore, sufficiently late as to insure that there have been no material changes since. On that date there were 1,364,678 inhabitants, of whom only 99,553 know how to read and write. The illiterates numbered 1,240,092 as 25,000 others knew how to read. Out of the whole number 526,666 lived in cities and towns. The fact that 882,773 were Indians mitigates the severity of the picture; but as there were 11,331 foreigners the showing for the natives is still bad. Guatemala is one of the most flourishing and is the strongest of the Central American States, yet little more than eight per cent. of the whole population can read and write.

Unfortunately for Catholicism statistics show that a larger number of illiterates come to the United States from Italy than from any other source, and it sends fewer skilled laborers than any other European country except Russia, Poland and Austria-Hungary. The report of the Superintendent of Im-

migration for 1893, says the proportion of skilled workmen among the immigrants that year was as follows: From Scotland, 1 in 4; from England and Wales, 1 in 5; from Belgium, 1 in 7; France, 1 in 9; Germany and Norway, 1 in 10; Italy, 1 in 14; Russia, 1 in 18; Poland, 1 in 23; Austria-Hungary, 1 in 29. The percentage of illiterates in the total immigration is 15. The number in each hundred immigrants who could not read and write their own language was as follows: Switzerland, 4; Sweden and Norway, 1; Scotland and Germany, 2; England and France, 3; Wales and Ireland, 7; Russia, 26; Austria-Hungary, 29; Poland, 31; Italy, 36.

The total immigration from July 1, 1894, to April 1, 1895, numbered 140,980 persons, of whom the Italians, Poles, Russians and Austro-Hungarians aggregated 57,467, or 38.8 per cent. Of the remaining 61.2 per cent. came from the United Kingdom, France, Germany and Scandinavia. Among all were three idiots, 1,071 paupers, eleven convicts, 353 contract laborers and 123 who have since been deported for various reasons.

The amount of money brought over by all was $2,395,846—only $17 to each person. These figures are furnished by the Superintendent of Immigration.

"The Cyclopædia of Education," 1877, in its article on Illiteracy, gives a table containing statistics of thirty countries. Of these, five are starred as "nearly free from illiteracy," and all of them are Protestant. The highest percentage of illiteracy given for any Protestant country in the world is 33. In all of those countries where 50 per cent. or more are illiterate the religion is Roman Catholic, Greek or heathen, viz.: Argentine Republic, 83 per cent.; China, 50 per cent.; Greece, 82 per cent.; Hungary, 51 per cent.; India, 95 per cent.; Italy, 73 per cent.; Mexico, 93 per cent.; Poland, 91 per cent.; Russia, 91 per cent.; Spain, 80 per cent. Here six Roman Catholic countries, including Italy, the home of the pope, where, until recent years, the Church has had undisputed sway, are far more illiterate than heathen China. Touching the education of the masses—except in Protestant countries as explained above—we are forced to infer either the indifference or the incompetence of the Church of Rome. (Our Country, p. 76).

I present an array of facts against the parochial school which is overwhelming. These facts were used by Dr. Sydney Strong in a public discussion with Father Mulhane. Dr. Strong says: "It has a bad record. In Italy and Spain the parochial school—by which I mean that all education was

under the control of the clergy and the Church—has had full sway for centuries with this result: In 1860, seven out of ten Spaniards were unable to read or write; in 1862, eight out of every ten Italians were unable to read or write; in 1860, seven out of every ten married couples could not sign their names to their own marriage certificates. 'Italy,' as Victor Hugo said, 'which taught mankind how to read, yet now knows not how to read.' Yet Italy is the home of the parochial school. The clergy largely control education in Ireland, yet 'the Irish,' says an Irishman, 'have fallen in intelligence so far behind other races that they have become mere "hewers of wood" and "drawers of water" for other nations.'

"Call the roll of the republics of South and Central America. From the first, education has been in the hands of the clergy, and the only recognized school, the parochial. From Brazil, Chili and the Argentine Republic, Mexico, and on down through the list, there comes but one answer: only a small per cent. are able to read and write. Come to Massachusetts. In 1875 there were 100,000 people in that State who were illiterate. Ninety-four thousand of them were foreign born. From what countries? Germany sent less than 1,000. Germany has public schools. Ireland sent 67,000. Every fourth Irishman that

landed in Boston Harbor was not able to write his own name (Census of Mass., 1885, p. lxxxix.). Who mainly had charge of Ireland's education? The Church, through parochial schools.

"I consider one fact to be established: the parochial school has failed to teach the people how to read and write. In proof, I point to Spain, Italy, Portugal, Ireland, France, South and Central America—before they shook off the parochial school—and I see the masses dwelling in ignorance. I say, therefore, to the parochial school, mention one nation whose children you have taught to read and write, and your claims will be considered.

"The parochial school has been repudiated by its former friends. Again, call the roll of the nations of Europe. Italy.—Established common schools in 1860. Attendance was made compulsory in 1877. France.—Education was made free, compulsory, and non-religious in 1882. England.—Parochial schools are found wanting, and illiteracy on the increase. Common schools were established in 1870. Germany.—The leading nation of Europe, is the leader in common schools. The Netherlands.—The same answer. Norway.—Free, compulsory, non-religious, common schools. Switzerland.—The same.

"I do not fear being disputed when I say,

quoting from so sober an authority as the 'Encyclopædia Britannica,' that in all Europe education is passing from the control of the clergy into the hands of the State; is becoming more 'secular and less sectarian' (Vol. VIII., p. 712). Neither is it a religious question. Roman Catholic Italy in the South, Protestant Sweden in the North, are alike moving to establish public schools, in which the teacher shall only answer to the State, and the instruction only be secular. Do we want to put on the cast-off garments of Europe?

"What do Mexico, Central America and South America think of the parochial school? I hold in my hand a book published in 1888, entitled, 'The Capitals of South America,' by William E. Curtis, appointed in 1885, by President Arthur, Secretary of the Spanish-American Commission. He had exceptional advantages to ascertain the facts, and is a fair writer. Let Mexico speak. Parochial schools have been prohibited. Free public schools have been established. Whoever sends a child to a parochial school is fined (p. 4). Let the republics of Central America speak: Guatemala.—Children between the ages of eight and fourteen are required to attend the public schools (p. 84). San Salvador.—Education is free and compulsory and under State control (p. 178). Costa Rica.—Education under State control and is compulsory

(p. 218). Whoever sends a child to a parochial school is subject to a heavy fine.

"Let the republics of South America, with their 50,000,000 of people, speak: Remember that until twenty years ago the education of the children was in parochial schools under control of the clergy. Argentine Republic.—Free public schools under State control and a compulsory law, closely modeled after the system of the State of Michigan (p. 557). Chili.—Public, non-sectarian schools. Whoever sends a child to a parochial school is fined (p. 494). Uruguay.—Parochial schools have been closed, and free public schools have been established (p. 611). Venezuela.—Schools are supported by the government (p. 270). Brazil.—The same (p. 678). So on through the list, every one of them repudiating the parochial school and establishing free public schools, until we reach Ecuador.

"Ecuador is the only one of the South America republics that has not struggled to take education out of the hands of the clergy and destroy the parochial school. And what of Ecuador? There is not a railroad nor a stagecoach in the entire country. Laborers get from two to ten dollars a month. With a million inhabitants, there are only forty-seven postoffices. Ecuador, by nature one of the richest of the republics, yet sitting in

ignorance, is the only one holding to the old system of the parochial school (p. 306).

"The nations of South America send this message to the United States: 'We have tried the parochial school, but it has been found wanting. The education of our children has for ages been intrusted to the Church, but our children grew up in ignorance. If education is to be universal and broad, it must be placed in the hands of the State.' Central America and Europe send the same message.

"Neither is it through any enmity to the Church, for the same message comes from Protestant Germany, Sweden and England, and from Catholic Italy and France, Chili and Brazil. In South America Catholicism is the State religion; yet they say emphatically, the Church is not able, through its parochial schools, to teach the people. They have, therefore, placed the work in the hands of the State.

"Now, the parochial school knocks at our door and claims the right to teach our children. Shall we dismiss a school system which the nations of the earth are examining and copying and borrowing, and put in its place a system that nearly all have turned off?"

I will sum up the paralyzing position of Rome on human knowledge in the eloquent words of Victor

Hugo: "You claim the liberty of teaching. Stop! Be sincere! Let us understand the liberty you claim. It is the liberty of not teaching. You wish us to give you the people to instruct. Very well; let us see your pupils. Let us see those you have produced. What have you done for Italy? What have you done for Spain? Thanks to you, Italy, whose name no man who thinks can longer pronounce without inexpressible filial emotions—Italy, mother of genius and of nations, which has spread abroad over all the universe, all the marvels of poetry and the arts, Italy, which has taught mankind to read, knows not how to read. Spain, magnificently endowed Spain, which received from the Romans her first civilization; from the Arabs her second civilization; from Providence, and in spite of you, a world—America—Spain, thanks to you, a yoke of stupor, which is a yoke of degradation and decay. Spain has lost the secret power which it had from the Romans; this genius of art which it had from the Arabs; this world which it had from God; and in exchange for all that you have made it lose, it has received from you the Inquisition; the Inquisition which has burned on the funeral pyre millions of men; the Inquisition which disinterred the bones of the dead to burn them as heretics; the Inquisition which has declared the

children of heretics infamous and incapable of any public honors except such as denounced their fathers. These are your masterpieces. This fire which we call Italy you have extinguished. This Colossus that we call Spain you have undermined —the one in ashes, the other in ruins. This is what you have done for two great nations."

CHAPTER VIII.

THE ATTITUDE OF ROME TOWARD THE FREEDOM OF THE PRESS.

THE Roman Catholic Church has placed a censorship upon human knowledge. The First Amendment to the Constitution of the United States provided that "Congress shall make no law . . . abridging the freedom of speech or of the press." Rome is clearly hostile to this amendment, and declares that a man is not to speak unless he is in accord with Rome.

The Council of the Lateran, held at Rome, A. D. 1515, under Leo X., session 10th, thus enacted: "We ordain and decree that no person shall presume to print, or cause to be printed, any book or other writing whatsoever, either in our city (Rome) or in any other cities and dioceses, unless it shall have first been carefully examined, if in this city, by our vicar and the master of the holy palace, or, if in other cities or dioceses, by the bishops or their deputies, with the inquisitor of heretical pravity for the diocese, in which the said impression is about to be made; and, unless it also shall have received under their own hand,

their written approval given without price, and without delay. Whosoever shall presume to do otherwise, besides the loss of the books, which shall be publicly burned, shall be bound by the sentence of excommunication." (Carranza, p. 670). Carranza, from whom the above is extracted, more wisely than honestly, omits several parts of this decree, such as: "That the transgressing printer was to pay two hundred ducats, to help in building St. Peter's Cathedral at Rome, be suspended a year from his trade," etc.

But it was reserved for the Council of Trent to pass laws proscriptive of all literature that was not acceptable to Rome. This duty was referred to a committee. The following is the decree of the Council in reference to this committee: "The sacred and holy synod, in the second session, celebrated under our most holy lord, Pius IV., intrusted to certain chosen fathers, to consider what ought to be done about various censures and books, either suspected or pernicious, to report to the holy synod itself. Hearing now that the last hand had been put to that labor by them, which, however, can not be distinctly and advantageously decided by the holy synod, on account of the variety and multitude of the books, in order that, whatever has been done by them, may be shown to the most holy Roman pontiff, that it

may be settled and published by his decision and authority." And it commands that the same should be done about the Catechism by the fathers to whom that question was intrusted, and about the Missal and Breviary. (De Indice Libr., sess. xxv., p. 205, Canones et Decreta Conc. Trid., Lipsiæ, 1863).

This committee finally framed ten rules which were designed to keep Catholics in ignorance. I subscribe these rules:

"1. All books condemned by the supreme pontiffs, or general councils, before the year 1515, and not comprised in the present Index, are, nevertheless, to be considered as condemned.

"2. The books of heresiarchs, whether of those who abroached or disseminated their heresies prior to the year above mentioned, or those who have been, or are, the heads or leaders of heretics, as Luther, Zwingle, Calvin, Balthasar Pacimontanus, Swenchfeld and similar ones, are altogether forbidden, whatever may be their names, titles or subjects. And the books of other heretics, which treat professedly upon religion, are totally condemned; but those which do not treat upon religion are allowed to be read, after being examined and approved by Catholic divines, by order of the bishops and inquisitors. Those Catholic books are also permitted to be read which have

been composed by authors who have afterwards fallen into heresy, or who, after their fall, have returned into the bosom of the Church, provided they have been approved by the theological faculty of some Catholic university or by the general Inquisition.

"3. Translations of ecclesiastical writers, which have been hitherto published by condemned authors, are permitted to be read, if they contain nothing contrary to sound doctrine. Translations of the Old Testament may be allowed, but only to learned and pious men, at the discretion of the bishop; provided that they use them merely as elucidations of the Vulgate version, in order to understand the holy Scriptures, and not the sacred text itself. But translations of the New Testament made by authors of the first class of this Index are allowed to no one, since little advantage, but much danger, generally arises from reading them. If notes accompany the versions which are allowed to be read, or are joined to the Vulgate edition, they may be permitted to be read by the same persons as the versions, after the suspected places have been expunged by the theological faculty of some Catholic university, or by the general inquisitor. On the same conditions also, pious and learned men may be permitted to have what is called Vatablus' Bible, or any part of it.

But the preface and prolegomena of the Bible published by Isodorus Clarius, are, however, excepted; and the text of his editions is not to be considered as the text of the Vulgate edition."

The fourth rule is given in another place, so we do not reproduce it here.

"5. Books of which heretics are the editors, but which contain little or nothing of their own, being mere compilations from others, as lexicons, concordances, apothegms, similes, indexes and others of a similar kind, may be allowed by the bishops and inquisitors, after having made, with the advice of Catholic divines, such corrections and emendations as may be deemed requisite.

"6. Books of controversy betwixt Catholics and heretics of the present time, written in the vulgar tongue, are not to be indiscriminately allowed, but are to be subject to the same regulations as Bibles in the vulgar tongue. As to those works in the vulgar tongue which treat of morality, contemplation, confession and similar subjects, and which contain nothing contrary to sound doctrine, there is no reason why they should be prohibited; the same may be said also of sermons in the vulgar tongue, designed for the people. And if in any kingdom or province any books have been hitherto prohibited, as containing things not proper to be read, without selec-

tion, by all sorts of persons, they may be allowed by the bishop and inquisitor, after having corrected them, if written by Catholic authors.

"7. Books professedly treating of lascivious or obscene subjects, or narrating, or teaching them, are utterly prohibited, since not only faith, but morals, which are readily corrupted by the perusal of them are to be attended to; and those who possess them shall be severely punished by the bishop. But the works of antiquity, written by the heathens, are permitted to be read, because of the elegance and propriety of the language; though on no account shall they be suffered to be read by young persons.

"8. Books, the principal subject of which is good, but in which some things are occasionally introduced tending to heresy and impiety, divination or superstition, may be allowed, after they have been corrected by Catholic divines, by the authority of the general Inquisition. The same judgment is also formed of prefaces, summaries, or notes, taken from condemned authors, and inserted in the works of authors not condemned; but such works must not be printed in future until they have been amended.

"9. All books and writings of geomancy, hydromancy, aëromancy, pyromancy, onomancy, chiromancy and necromancy; or which treat of

sorceries, poisons, auguries, auspices or magical incantations, are utterly rejected. The bishops shall also diligently guard against any persons reading or keeping any books, treatises or indexes which treat of judicial astrology, or contain presumptuous predictions of the events of future contingencies, and fortuitious occurrences, or of those actions which depend upon the will of man. But such opinions and observations of natural things as are written in aid of navigation, agriculture and medicine are permitted."

If we regard these nine rules as tyrannical, a strict application of the provisions of the tenth rule would destroy all liberty of speech and thought. A mere recital of this rule shows the tyranny of the Catholic system. I quote again:

"10. In the printing of books and other writings, the rules shall be observed which were ordained in the 10th session of the Council of Lateran, under Leo X. Therefore, if any book is to be printed in the city of Rome, it shall first be examined by the pope's vicar and the master of the sacred palace, or other persons chosen by our most holy father for that purpose. In other places the examination of any book or manuscript intended to be printed shall be referred to the bishop or some skillful person whom he shall nominate, and the inquisitor of heretical pravity

of the city or diocese in which the impression is executed, who shall gratuitously and without delay affix their approbation to the work, in their own handwriting, subject, nevertheless, to the pains and censures contained in said decree; this law and condition being added, that an authentic copy of the book to be printed, signed by the author himself, shall remain in the hands of the examiner, and it is the judgment of the fathers of the present deputation, that those persons who publish works in manuscript, before they have been examined and approved, should be subject to the same penalties as those who print them; and that they who read or possess them should be considered as the authors, if the real authors of such writings do not avow themselves. The approbation given in writing shall be placed at the head of the books, whether printed or in manuscript, that they may appear to be duly authorized, and this examination and approbation, etc., shall be granted gratuitously.

"Moreover, in every city and diocese, the house or place where the art of printing is exercised, and also the shops of booksellers, shall be frequently visited by persons deputed for that purpose by the bishop or his vicar, conjointly with the inquisitor of heretical pravity, so that nothing that is prohibited may be printed, kept,

or sold. Booksellers of every description shall keep in their libraries a catalogue of the books which they have on sale, signed by the said deputies; nor shall they keep, or sell, nor in any way dispose of, any other books without permission from the deputies, under pain of forfeiting the books and being liable to such other penalties as shall be judged proper by the bishop or inquisitor, who shall also punish the buyers, readers or printers of such works. If any person import foreign books into any city, they shall be obliged to announce them to the deputies; or, if this kind of merchandise be exposed to sale in any public place, the public officers of the place shall signify to said deputies that such books have been brought; and no one shall presume to give, to read, or lend, or sell, any book which he or any other person has brought into the city until he has shown it to the deputies and obtained their permission, unless it be a work well known to be universally allowed.

"Heirs and testimentary executors shall make no use of the books of the deceased, nor in any way transfer them to others until they have presented a catalogue of them to the deputies and obtained their license, under pain of the confiscation of the books, or the infliction of such other punishment as the bishop or inquisitor shall deem

proper, according to the contumacy or quality of the delinquent.

"With regard to those books which the fathers of the present deputation shall examine, or correct, or deliver to be corrected, or permit to be reprinted on certain conditions, booksellers and others shall be bound to observe whatever is ordained respecting them. The bishops and general inquisitors shall, nevertheless, be at liberty, according to the power they possess, to prohibit such books as may seem to be permitted by these rules, if they deem it necessary for the good of the kingdom, or province, or diocese. And let the secretary of these fathers, according to the command of our holy father, transmit to the notary of the general inquisitor the names of the books that have been corrected, as well as of the persons to whom the fathers have granted the power of examination.

"Finally, it is enjoined on all the faithful that no one presume to keep or read any books contrary to these rules, or prohibited by the Index. But, if any one keep or read any books composed by heretics, or the writings of any others suspected of heresy, or false doctrine, he shall instantly incur the sentence of excommunication; and those who read or keep works interdicted on another account,

besides the mortal sin committed, shall be severely punished at the will of the bishops."

Pope Pius IV. endorsed these oppressive rules with all his heart, and sent them forth with an eulogistic bull. He says: "By our apostolic authority, we approve, by these presents, the Index itself, together with the rules prefixed to it; and we command and decree that it be printed and published, and that it be received everywhere by all Catholic universities, and by every one whatsoever; and that these rules be observed; prohibiting each and all, as well ecclesiastics, secular and regular, of every grade, order and dignity, as laymen, no matter what their honor and dignity, that no one may dare to keep or read any books contrary to the command of these rules, and the prohibition of the Index itself." (Pius IV., Ad Futuram Rei Memoriam, Canones et Decreta. Conc. Trid., Lipsæ, 1863).

That claim has been incorporated into the Canon Law of Rome. The VII. article reads: "The Church has the right to practice the unconditional censure of books."

Gregory XVI., upon his coronation, August 5, 1832, addressed an encyclical to the faithful. The following are extracts from that letter: "Towards this point tends that most vile, detestable and never-to-be sufficiently execrated liberty of

booksellers, namely, of publishing writings of whatsoever kind they please; a liberty which some persons dare with such violence of language to demand and promote.

"Far different was the discipline of the Church in extirpating the infection of bad books, even in the days of the apostles; who, we read, publicly burned a vast quantity of books.

"Let it suffice to read over the laws passed on that point in the First Council of Lateran, and the constitution which subsequently was published by our predecessor of happy memory, Leo X. Let not that which was happily invented for the increasing of the faith, and spread of good learning, be converted to a contrary purpose, and bring harm to the salvation of faithful Christians.

"This matter also occupied extremely the attention of the Fathers of Trent, who applied a remedy to so great an evil by publishing a most salutary decree, for compiling an index of books, in which improper doctrine was contained. Clement XIII., our predecessor of happy memory, in his encyclical letter on the suppression of obnoxious books, pronounces: 'We must contend with energy such as the subject requires, and with all our might exterminate the deadly mischief of so many books; for the matter of error will never

be effectually removed unless the guilty elements of depravity be consumed in the flames.'

"So that by his continual solicitude, through all ages, with which the holy Apostlic See has ever striven to condemn suspected and noxious books, and to arrest them forcibly out of men's hands; it is most clear how false, rash and injurious to the said Apostolic See, and fruitful of enormous evils to the Christian public, is the doctrine of those who not only reject the censorship of books as too severe and burdensome, but even proceed to that length of wickedness as to assert that it is contrary to the principles of equal justice, and dare to deny to the Church the right of enacting and employing it."

Pius IX. issued, December 8, 1864, his Syllabus, and it is as binding as the decalogue. In it he says: "She (the Church) has a right to deprive the civil authority of the entire government of the public schools." "She has the power of requiring the State not to permit free expression of opinion."

Leo XIII., in a letter, June 17, 1885, said: "Such a duty (obedience), while incumbent upon all without exception, is most strictly so on journalists who, if they were not animated with the spirit of docility and submission so necessary to

every Catholic, would help to extend and greatly aggravate the evils we deplore."

A writer for the *Catholic World*, July 18, 1870, in an article entitled "The Catholics of the Nineteenth Century," shows what would become of free speech and the freedom of the press in the event of Roman ascendency in the United States. He says: "The supremacy asserted for the Church in matters of education implies the additional and cognate function of the censorship of ideas and the right to examine and approve or disapprove all books, publications, writings and utterances intended for public instruction, enlightenment or entertainment, and the supervision of places of amusement. This is the principle upon which the Church has acted in handing over to the civil authorities for punishment criminals in the world of ideas."

Lord Robert Montagu, a prominent Roman Catholic, of England, wrote a book called "Popular Errors Concerning Politics and Religion." He especially denounced the liberty of the press. It is called "the most hurtful of liberties," and restraints and "checks should be imposed upon the press." It is condemned as a "crime," and, it is said, "there is no right to a freedom of a press." In order to prove how hard the popes and councils have struggled to put a stop to "tell-

ing lies in public," by "newspaper editors," he cites the "strict orders" issued by the Lateran Council, under Leo X., that nothing should be published which the bishops did not approve; and the renewal of these orders by the Council of Trent. He then enumerates the following popes, who prescribed rules and injunctions to prevent these commands from being evaded: Alexander VII., Clement VIII., Benedict XIV., Pius VI., Gregory XVI., the last of whom is represented as saying that the freedom of the press is "detestable" and "execrable"; and, lastly, Pius IX., in the seventy-ninth proposition of his Syllabus. (Pp. 328–333).

With these facts before us we are not surprised that Rome has ever been the enemy of free thought. She condemned Galileo, Copernicus, Kepler and Newton. Pope Urban VIII. formulated the following decree: "In the name and by the authority of Jesus Christ, the plenitude of which resides in His vicar, the pope, we declare that the teaching that the earth is not the center of the world, and that it moves with a diurnal motion, is absurd, philosophically false and erroneous in faith."

We are not, therefore, surprised to find that Catholics desire a censorship over the press in this country and that they are working to that

end. The Associated Press of the United States is largely controlled by Catholics. It is well known that its principal promoters and owners are Catholics, and it is, therefore, nearly impossible to get anything unfavorable to Rome in the secular papers.

The Catholic Truth Society was organized in St. Paul, Minn., March 1, 1890. The avowed purpose of this society was to control the utterances of the press. Prof. Townsend says: "Recently there has been published the fact that this society is 'to beg, borrow or buy space in the secular papers—the dailies, weeklies and monthlies,' all over the civilized globe, that it may thereby defend and extol the papacy. Another purpose of this society is to overrun newspaper offices with Roman Catholic employes, and to see that Roman Catholic youths are properly qualified for journalistic work. . . . Another object is to control, in a quiet way, the utterances of those publications that are owned and controlled by men who are nominally Protestants."

Catholics openly boast that they control the press. At a session of the Congress of the Catholic Truth Society, held in Liverpool in 1892, an English bishop said: "We can get a report in the newspapers whenever we like." Father Rothwell said: "It is a greater gain for a Cath-

olic article to appear in a non-Catholic paper than in a Catholic one." The following item also appeared: "There is at least one Catholic journal in every large town; the journals of America and Europe have on their various staffs Roman Catholics in larger numbers than their relative ability, than their relative numerical strength in these countries would warrant."

The fathers of the Third Plenary Council of Baltimore decreed: "It is greatly to be desired that in each of our large cities a Catholic daily newspaper be maintained, fully equal to the secular daily papers in financial strength, and the sagacity, vigor and power of its writers. Nor is it necessary that the word Catholic be displayed at the head of its pages. It is sufficient that, in addition to recent occurrences and all those things which in other daily newspapers are eagerly desired, it defend, whenever a proper opportunity presents itself, the Catholic Church from the assaults and calumnies of its enemy, and explain its doctrine; and, moreover, that it carefully abstain from placing before its readers anything that is scandalous, indecent or unbecoming."

That these provisions are carried out we have every reason to believe. Mr. Wolff said at the Catholic Congress: "It is all-important that there should be a vigorous, intelligent and ably con-

ducted Catholic newspaper press. . . . The best way to keep bad newspapers out of a family is to furnish it with good sound Catholic newspapers. . . . The establishment of a Catholic daily newspaper is necessary, because Catholic weekly journals can not quickly expose and refute the falsehoods and calumnies that are constantly invented and spread abroad respecting the Church, and especially respecting the holy See. . . . There is to-day more than enough capital invested by Catholics in non-Catholic newspapers all over the land to amply provide for a dozen or a score of Catholic dailies. . . . . There are, on the great non-Catholic dailies of our large cities, Catholics who, in sagacity, quickness, fullness of knowledge, and all that goes to make a successful journalist, are peers to their non-Catholic fellow-workers.

Gen. T. M. Harris says he has "good reasons to believe that the Jesuits in the United States have found means to colonize one or more of their graduates in journalism on the staff of nearly every great daily paper in our country."

And the *Boston Citizen* declares that "schools are formed where boys and girls from the tenderest age are trained under the priesthood into the intricacies of the printing office and other places, and fitted to enter in their pupilage, the

various lines of drudgery opening before them, from the printer's devil to editor—the work to be kept up from year to year, for the purpose of surveillance. This will enable them to have such a cordon of pressmen, compositors, editors, etc , as from time to time to fill offices in the establishments."

Catholics are well represented on the staff of all the great papers in the cities. The *Weekly Register* says of the London press: "There is not in London a single newspaper of which some of the leading reporters and one or more of the chief persons on its staff are not Roman Catholics."

The *Catholic Times* says: "The number of Catholic journalists in London is very large. Anti-papal *Punch* has its F. C. Bernard, who was at one time on the point of entering the priesthood; and even the *Standard*, which was established with the special intention of attacking the Catholic religion, now includes Catholics on its staff. On the *Times*, *Morning News* and the *Daily Chronicle* Catholic pens are at work; also on the *Saturday Review*, the *Spectator* and lighter weeklies, such as the *World*. The monthly magazines have many contributors of the same creed—in evidence of which we may mention that a glance over the forthcoming number of

Tinsley shows us no fewer than four articles written by Catholics."

Boston is equally well protected. Prof. Townsend, in an address in Music Hall, said: "There is a not a daily paper in Boston but has one or more Catholics upon its reportorial staff; there is not a paper in Boston, issuing a morning edition, but has one or more Roman Catholics in the editorial rooms; and the Protestant reporters on these papers know, if they should present facts for publication detrimental to the papal Church, no matter how true or of how much public interest, their communications would never see the light. Such communications go from the editorial rooms, not to the hands of the compositors, but into the editorial wastebasket."

This is confirmed by the *American Citizen*, January 5, 1895, which says: "All are so tied to Rome by financial, or political, or social obligations that they could not—without unwelcome sacrifice—be true to American Protestant principles."

Nast, the celebrated artist, says in a letter, June 5, 1895: "I think you will find a Catholic spy in every newspaper office, and that he has more or less influence."

The Catholic press is not free. It is not permitted to express an opinion that is not fully in

accord with the principles of Rome. A Catholic newspaper can have no liberty of thought. This may be confirmed in many ways.

"In Joseph Keller's 'Life of Pope Leo XIII.,'" says Brandt, "there is an account of 'over four hundred members of the Catholic press, delegates from thirteen hundred and thirty papers, and representing fifteen thousand writers,' who were admitted to an audience with the Sovereign Pontiff, who, 'being seated on the throne, graciously received their address, which was replete with expressions of homage and implicit adherence to the apostolic chair.' In turn his Holiness gave forth expressions of great joy 'over their pledge of allegiance,' recommended them 'to be dignified in their language, to be united and faithful to the teachings and views of the Church,' and condemned those who 'take it upon themselves to decide and define, on their private judgment, controversies which concern the condition of the Apostolic See.'" (Rome or America: Christ or the Pope, p. 301).

The Third Plenary Council of Baltimore says of editors who exercise free thought: "We declare that they themselves, and those who assist and encourage them in this most pernicious abuse, are disturbers of good order, contemners and enemies of the authority of the Church, and

guilty of the gravest scandal; and, therefore, when their guilt has been sufficiently proved, should be punished with canonical censures."

Mr. Wolff stated in the Baltimore Catholic Congress: "We repeat it with emphasis, Catholic newspapers, or their editors, or their writers, have no mission, no authority to decide, upon what is Roman doctrine. Their work is to declare that doctrine as they have received it from the Church, and to defend it against those who assail it, misrepresent it, and who would prevent and corrupt it, if they could. Obedience to ecclesiastical authority is the third characteristic laid down by the Council of Baltimore. The obligation is imperative, and its meaning unmistakable. . . . Catholics err most grievously when they allow themselves to be deluded into supposing that the subjects to which we are referring are mere matters of opinion, and that they are at liberty to think, speak, write or act with regard to them as they please. In so imagining, they expose themselves to the imminent danger of losing their faith and the spirit of true obedience to the authority and teaching of the Church, and thus, they not only imperil their own souls, but the souls also of all whom they influence. . . . With regard to the spirit of subordination and implicit obedience which must characterize

every true Catholic newspaper, there is, we believe, a steady and constant improvement."

There are a number of instances where Catholic editors have been rebuked for expressing an opinion contrary to the Romish officials. I will mention a few instances.

The *Catholic Herald* endorsed some of the views of Father McGlynn. The editor, Mr. O'Laughlin, was censured by Archbishop Corrigan. The archbishop said:

"452 Madison Avenue, N. Y., April 13, 1887. *To the Editor and Proprietor of the Catholic Herald*—Gentlemen: By this note, which is entirely private and not to be published, I wish to call your attention to the fact that the Third Plenary Council of Baltimore, following the leadership of Pope Leo XIII., has pointed out the duties of the Catholic press, and denounced the abuses of which journals styling themselves 'Catholic' are sometimes guilty. 'That paper alone,' says the Council (decree No. 288), 'is to be regarded as Catholic that is prepared to submit in all things to ecclesiastical authority.' It warns all Catholic writers against presuming to attack publicly the manner in which a bishop rules his diocese.

"For some time past the utterances of the *Catholic Herald* have been shockingly scandalous. As

this newspaper is published in this diocese, I hereby warn you that if you continue in this course of conduct it will be at your peril.

I am, gentlemen, yours truly,

M. A. Corrigan,

Archbishop of New York."

Bishop Gilmour censured the *Catholic Knight* on account of a criticism it made on a musical entertainment. The editor says: "The bishop censured us publicly in the press, and from several altars and pulpits, and privately, wherever he got a chance to introduce our name. He went so far as to labor with the merchants to have them refuse to trade with us. He tried to have Catholic publishers refuse to sell us their books; those whose 'ads' were in our columns were forced to withdraw their patronage, etc."

The *Cleveland Leader*, commenting on this, says: "The editor of the *Catholic Knight* supported his Church with whatever ability he possessed, and the first time he manifested the slightest independence of mind, he finds her terrible engines of despotism turned against him. He is feeling the weight of the iron rod he has helped to strengthen. He is forced to swallow a dose of the medicine he has aided to administer to others."

Archbishop Kain censured the editor of the

Western Watchman in a letter to his priests. He says: "The *Western Watchman*, a weekly paper edited by the Rev. D. S. Phelan, and published in this city, and professing to be devoted to the interest of the Catholic Church in the West, is adjudged by us a most unfit paper to be introduced into our Catholic families. We regard it as subversive of ecclesiastical discipline, and even dangerous to the faith of the Catholic people; and, therefore, we feel bound to warn them against its baneful influence and to entreat them not to give it their support or encouragement. Inasmuch as the reverend editor pays no heed to our admonitions, nay, even defiantly denies our authority in the premises, we deem it our solemn duty, as the guardian of the Church's interests, to thus publicly warn the faithful under our pastoral charge, against a newspaper which falsely claims to be an exponent of Catholic thought. You are ordered to read this letter at all the masses in your Church on the first Sunday after its reception. Yours very truly in Christ, JOHN J. KAIN,

Archbishop Coadjutor and Administrator.

ST. LOUIS, MO., March 15, 1894."

Owen Smith, editor of the *Catholic Telegraph*, wrote some articles. In one of them he said: "Almost all of the priests of the diocese are look-

ing for big parishes. There is no concealing the fact, there seems to be a perfect mania among them."

Archbishop Elder demanded of the editor a retraction. He said: "I call on you to publish in the *Catholic Telegraph* of this coming week, in the usual place and type of editorial matter, a declaration of your regrets for each of the three articles mentioned above; your retraction of all injurious assertions contained in them, and your express promise that hereafter you will not allow anything to appear in the paper which may contravene, neither the admonition of the Sovereign Pontiff, nor the prohibition of the Council of Baltimore. It will be necessary to let me see the declaration and promise before it is published, that I may be satisfied of its sufficiency. In case you should not think proper to comply with this requirement, it will become my duty to take what other measures may be needed to abate the scandal. Very respectfully,

Your Servant in Christ,
WILLIAM HENRY ELDER,
Archbishop of Cincinnati."

As a result Mr. Owen retracted in these words: "I cheerfully subscribe my name to the following disavowal, so kindly dictated by his Grace:

'As publisher of the *Catholic Telegraph*, I hereby comply with the requirements of the above letter. I regret the appearance of the articles referred to. I retract (or if you choose, disavow) all of the injurious assertions and inferences contained in them, and I make the required promise, which I will keep loyally and honorably as long as I am connected with the paper. OWEN SMITH.'"

With such a repressing influence the ignorance of Roman Catholics is not a matter of wonder. In speaking of the support of Catholic newspapers, Bishop Cosgrove, of Iowa, confessed: "We find about one Catholic in forty is a subscriber to one of them. We find the combined circulation of all the Catholic papers of the country to be less than that of a single issue of the *Police Gazette*. We find it less by thousands than the journal published by another single establishment, the Methodist Book Concern." (The *Christian Advocate*). "Protestant exchanges charge that our people are ignorant, that they lack intelligence, etc., and usually they have the best of the argument, for the facts are very stern and hard to face."

Rome's policy is to put a limit to human thought. She forbids a man to read Milton, Dante and the most of the great writers. She condemns the reading of the great magazines.

The New York *Catholic Review*, November 2, 1889, condemns *Scribner's Monthly*. It says: "Catholics must notice with regret the occasionally unfortunate remarks and reflections on the faith that are creeping into Scribner's fine magazine. We look, of course, for partial blunders now and then. Protestant and agnostic editors can not avoid them absolutely; and we allow for the spirit which has been abroad in the world for nearly four centuries, and which will show itself, even when precautions are taken. But we must protest against such views as are expressed."

The authorities upon the "Censorship of the Press," for the most part, contained in this work may be found in "America or Rome: Christ or the Pope," by John L. Brandt, under the chapter "How Rome Controls and Subsidizes the Press," pp. 274–313.

There is no step that Rome will not take. Victor Hugo rightly said: "Ah, we know you. We know the clerical party. It is an old party. This is that which has found for the truth those two marvelous supporters—ignorance and error. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress; but it is written on the back of the leaf. It is opposed to it all. This is that which caused Prinelli to be

scourged for having said the stars would not fall. This it is which put Campanella seven times to the torture for saying that the number of worlds was infinite and for having caught a glimpse at the secret of creation. This it is which persecuted Harvey for having proved the circulation of the blood. In the name of Jesus it shut up Galileo. In the name of St. Paul it imprisoned Christopher Columbus. To discover a law of the heavens was an impiety, to find a world was a heresy. This it is which anathematized Pascal in the name of religion; Montaigne in the name of morality; Moliere in the name of both morality and religion. For a long time, already, you have tried to put a gag upon the human intellect; you wish to be the master of education, and there is not a poet, not an author, not a thinker, not a philosopher, that you accept. All that has been written, found, dreamed, deduced, inspired, imagined, invented by genius, the treasure of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject."

CHAPTER IX.

THE ATTITUDE OF ROME TOWARD SECRET SOCIETIES.

THE Roman Catholic Church is the most powerful secret society in the world. She administers to her cardinals, bishops, priests and people the most terrible oaths. But in this, as in all other things, she proposes to remain mistress of the world, so she opposes all other secret societies. Her main opposition is manifested against the Free Masons, Odd Fellows, Knights of Pythias and Sons of Temperance.

It was in 1738 that Clement XII. published the bull "*In Eminenti.*" In this bull he solemnly excommunicated the Free Masons.

We have an account of M. Tournan, who was a Mason. In 1757 he was before the Inquisition in Madrid on the charge of being a Free Mason, and the following is a part of his examination: "Q. You are, then, a Free Mason? A. Yes. Q. How long have you been so? A. Twenty years. Q. Have you attended the assemblies of Free Masons? A. Yes; in Paris. Q. Have you attended them in Spain? A. No; I do not know

that there are any lodges in Spain. Q. Are you a Christian, a Roman Catholic? A. Yes; I was baptized in the parish of St. Paul at Paris. Q. How, as a Christian, dare you attend Masonic assemblies, knowing them to be contrary to religion? A. I did not know that; I never saw or heard there anything contrary to religion. Q. The Free Masons are an anti-religious body? A. Their object is not to combat or deny the necessity or utility of any religion, but for the exercise of charity towards the unfortunate of any sect, particularly if he is a member of the society. Q. What passes in these lodges which it might be inconvenient to publish? A. Nothing, if it is viewed without prejudice. Q. Is it true that the festival of St. John is celebrated in the lodges, and, if so, what worship is given in such celebration? A. His festival is celebrated by a repast, after which there is a discourse exhorting the brethren to beneficence to their fellow creatures in honor of God. There is no worship given to St. John. Q. Is it true that the sun, moon and stars are honored in the lodges? A. No." (Lorente's Hist. Inquisition, p. 191).

Although he confessed "his great wrong," he was heavily fined, imprisoned a year and then banished from Spain.

The Mission-Book, which is very popular

among Catholics in this country, under the examination preparatory to the confessional, under the ten commandments, asks: "Have you exposed your faith to danger by evil associations? Have you united yourself to the Free Masons, or Odd Fellows, or any similar society forbidden by the Church?" (Mission-Book, p. 412).

More recently the Knights of Pythias have been condemned. I subscribe a letter from the Archbishop of Boston:

"ARCHBISHOPRIC OF BOSTON, December 26, 1894. REV. DEAR SIR:—We learn by letters from Rome, forwarded by his excellency, the apostolic delegate at Washington, that our holy father has forbidden all Catholics to join the societies of Odd Fellows, Knights of Pythias or Sons of Temperance. As to those who have already joined any of these societies, they are to be admonished to withdraw from them, and if they refuse to do so they are to be denied the sacraments. Yours very sincerely,

JOHN J. WILLIAMS,
Archbishop of Boston."

Since then an encyclical has been issued by Pope Leo XIII. confirming this letter and condemning the Knights of Pythias. As we are going to press the letter has been ordered "pro-

mulgated," and all Knights of Pythias are declared heretics, and, if Catholics, excommunicated.

Such is the intolerance and bigotry of Rome. Reader, will you answer which shall it be

AMERICA OR ROME?

INDEX OF AUTHORS AND SUBJECTS.

	Page
Adultery	44
Agrippina	157
Algona	50
Alphonsus	165
Alzog	17
Ambrose, St.	173, 181
American Citizen	261
American The	87
Amicus	48
Aphoris, St.	44
Apocrypha	183
Aquensis, Matthew	156
Aquinas, St. Thomas,	45, 79, 117
Athanasius	179
Augustine	19, 181
Austria	32, 109, 174
Bagby, W. B.	27
Balmes, J.	198
Baltimore, Council of,	32, 206, 214, 220, 221, 258, 262. Pastoral letter of, 32. Profession of Faith	77
Banner, The *Catholic*	207
Baronius	17, 145, 147
Bauny	40
Bavaria	32
Belgium	32
Bellarmine, Cardinal.	8, 18, 27, 132, 144
Bembo, Cardinal	146
Benedict VIII.,	23; Benedict XI., 23; Benedict XIV.	256
Bernard, St.	146
Bible, The	176
Bishop's Oath	93
Bismarck	63
Blaine, James G.	224
Boniface VIII.	72
Boston Citizen	259
Brandt, John L.	208, 262
Brazil, Romanism in,	27, 152
Bridget, St.	159
Brownson	36, 69, 82, 118, 132, 227, 229
Bussambaum	47
Butler, Charles	148
Butler Riban	17
Cajetan, Cardinal	144
Campeggio, Cardinal	156
Canon Law	70, 77, 139, 252
Capitol at Washington,	185
Cardinal's Oath	95
Cardenas	44
Carpi	163
Carranza	196, 243
Castelar	63
Catechism, the Little	183
Catholic Church, Membership	26
Catholic Truth Society,	256
Causanus, Nicolas	159
Celibacy	140
Charli	41
Chiniquy	150
Church, Expositor of the Bible	186
Cities, worst governed.	36
Civil Liberty	60
Clan-na-Gael, Oath of	101
Clark, J. A.	190
Clemangis, Nicolas	159

	Page
Clement, 20, 141, 178; Clement V., 145; Clement VIII., 189, 256; Clement XI., 195; Clement XII., 271: Clement XIII.....	253
Cleveland, Grover..90,	223
Coena, Domini, Bull..	115
Colorado Catholic.....	217
Confessional.....	56
Constance, Council of..	79
Constitution of United States.....	69
Cormenin.....	146
Corrigan, Archbishop.	264
Cosgrove, Bishop.....	268
Costerus.....	155
Courier-Journal.....54,	161
Cyprian.....	179
Cyril of Jerusalem.....	180
Dens.....57, 79,	171
Deserters.....	87
Dicastillo.....	50
Divorce Laws.....	164
Douay Bible.....	204
Doyle, Bishop.....	58
Du Pin.....19,	116
Elder, Archbishop....	267
Ely, Synod of.....	194
Emmanuel, Victor.....	128
English, Bishop.....	77
Escobar.....41, 43,	50
Espencæus.....156,	160
Eusebius.....20, 142,	182
False Swearing.....	40
Fegeli, F. X.....44,	50
Feijo, A. A.....	152
Fenelon.....	206
Fergundez.....	48
Fidelis, Father.....	121
Filiucius.....40,	41
Fleury.....	149
Foley, M. F.....	31
France.....	32
Freedom of Worship..	106
Freeman's Journal...82, 217,	229
Freund, Der Wahrheist.	206
Galileo.....	256
Gambling.....	37
Gams.....	17
Garfield, President....	222
Garcia.....	58
Gavazzi.....	137
Gibbons, Cardinal..26, 51, 90, 186, 216,	219
Gilmour, Bishop....69,	264
Gladstone..... 45, 61,	62
Globe, The.....	82
Gobatus.....	50
Gordonus.....	44
Grant, President...64,	225
Greeley, Horace.....	213
Gregory, the Great, 20, 143; Gregory VII., 126, 143; Gregory XVI., 107, 202, 230, 252–256	
Guimenius.....	49
Harper's Magazine.....	163
Harris, Gen. T. M.....	259
Hastings, H. L.....	28
Hecker, Father....82,	108
Henriquez.....	48
Henry, Canon Worms, 165; Henry IV., 47; Henry VIII.....	165
Herald, The *Catholic*...	264
Hershey, Dr. Scott F..	83
Hist. Catholic Church,	119
Hogan, Bishop.....52,	150
Honnorius of Athens..	146
Hossius.....	155
Howard, Lord Edward,	31
Hughes, Archbishop..	88
Hughes, Bishop.....	216
Hugo, Victor.....239,	269
Huss, John.....	79
Illegitimacy.....	174
Illiteracy.....	229

	Page
Indulgences	158
Innocent III., 124, 132; Innocent IV., 125; Innocent X.	156
Inquisition	132
Irenæus 20,	178
Ireland, Archbishop...	36
Ireland, Criminal Record of 28,	30
Italy	231
Jahn, Dr.	188
Jefferson, Thomas.....	61
Jerome..... 20, 181,	183
Jerusalem, Council of..	11
Jesuits ..... 66; oath of,	97
John XII., 22, 145; John XIX., 23; John XXII..... 146,	160
Joly Cratineau.....	47
Kain, Bishop.....	265
Katzer, Archbishop...	72
Keating, Bishop.....	58
Keenan, Stephen.....	121
Knight, The *Catholic*...	265
Knights of St. John, Oath of	103
Kinsilla, Bishop.....	58
La Croix.....	48
Ladilas.....	165
Lafayette	61
Lansing, I. J.....	86
Lassarre, Henry.....	205
Lateran, Council of. 46, 80, 110, 242, 248,	253
Layman'.....	40
Leo X., 146, 160, 194, 242, 248, 253, 256; Leo XII., 202; Leo XIII., 73-75, 81, 90, 205, 219, 226, 254, 262,	264
Liguori. 42, 43, 45, 56, 57,	78
Limborch	135
Lincoln, Abraham.. 64, 88,	89
Llorente 134,	262
Lotteries	37
Loyola, Ignatius... 105,	230
Luther 39,	243
Magna Charta.....	124
Manning, Arch.. 69, 77,	132
Markoe	71
Marriage.....	140
Massacre of St. Bartholomew	139
Maximillian, Emperor.	127
McCarthy, Father.....	216
McCloskey, Cardinal..	216
McGlynn, Father... 37,	264
McGuire	206
McQuaid, Bishop.....	227
Menard	71
Mercury, The.....	52
Mexico... 109, 149, 167,	190
Milner	229
Milton, John.....	63
Mirror, The *Catholic*...	31
Mission-Book.. 141, 170, 172, 173, 184, 187,	273
Möhler.....	17
Molina 42,	49
Money, Public, for Sectarian Schools	222
Montagu, Lord.... 108,	255
Morals, 26; in Liverpool,	30
Morgan, Gen. T. J	223
Munsey's Magazine	72
Murder	45
Murray, Bishop.....	58
Mus, Cornelius.....	146
Naples	32
Nast	261
New Grenada	109
Newman, Cardinal.. 19,	216
Nunneries.....	153
Oaths, not Binding, 76; of Priesthood	91
O'Connor, Bishop.....	107
Oregon, Council of....	214
Origen.....	179

	Page
Pagi	17
Palao, Castro	41
Papal States	32
Paris, Matthew	146
Parochial Schools	228
Paul III.	149
Pelagius, Alvarez	146
Peter, never a pope, 7; married, 13, 141; children of, 14; never in Rome, 14; never transferred authority	118
Phelan, Father	215
Pius IV., 116, 195, 243, 252; Pius V., 138; Pius VI., 256; Pius VII., 198, 201; Pius IX., 18, 45, 73, 86, 106, 118, 123, 127, 128, 175, 186, 204, 126, 254,	256
Poland	198
Politics	80
Popes, Vile	21
Post, N. Y. *Evening*	37
Press, The	242
Preston, Vicar General,	73
Priesthood, immoral, 51; remiss in duty	54
Prisons and convicts	29
Quesnel	195
Rambler, The..... 47,	106
Recci	155
Reeve, Father	148
Register, The *Weekly*. 31,	260
Religious Liberty	105
Republic, The *St. Louis*.	52
Rerum F.	158
Review, The *Catholic*. 34,	227
Rewards for killing heretics	139
Ribbon Man, oath of	103
Rome aggressive	9
Rome, early pastors of,	19
Ryan, Archbishop	107
Sa, Emmanuel	44
Saloon-keepers	33
Sanchez 41,	78
Satolli..... 72, 74, 218,	219
Saurez 42,	47
Schools, Public	213
Schouppe, F. X	77
Scriptures Prohibited.	191
Secret Societies	271
Segher, Archbishop	214
Seymour, W. M	190
Shanley, Bishop	39
Shepherd of the Valley	123
Sherman, Col. Edwin	85
Shulte	70
Sicily	32
Sixtus IV.	157
Sixtus V..... 125, 189,	195
Socrates	143
Spain	109
Spottswood, Bishop	188
Staats Zeitung	153
Standard, The *Catholic*,	33
Stanley, Dean	19
State must be subject to Rome	124
Stealing	43
Steitz, G. E.	66
Stowe, C. E	211
Strong, Dr. Sydney	234
Sylvius, Eneas	146
Sylvester III.	24
Taberna	41
Tablet, The..... 33, 123,	217
Tarragona, Synod of	191
Telegraph, The *Catholic*,	218, 266
Temperance	33
Tertullian..... 20, 142,	178
Thaunus 144,	157
Theodoret	182
Thompson, Hon. R. W.,	218
Times, The *Catholic*	260
Tischendorf	211
Toulouse, Council of	132, 191
Townsend, L. T. 152,	261
Tradition	183

	Page
Traitors	85
Tregelles	212
Trent, Council of..140, 145, 146, 149, 163, 166, 167, 171, 172, 184, 187-189, 195, 243; catechism of	115
Trullan Synod	51
Tuscany	32
Tyndale	193
Unam Sanctam	72
United American, The	67
Universe, The 30,	31
Urban II., 51; Urban XIII	256
Valdes, F	134
Vandeveld, Bishop	53
Vatican Manuscript	211
Venillot, M. Louis	119
Vergil, Polydore	144
Voltaire	133
Vulgate	188
Walker, Father	214
Warham, Arch....192,	194
Washington	61
Watchman, The....124,	265
Webster	61
Wheelright, Isaac	204
Wickliffe, John	192
Williams, Archbishop.	273
Wine and Spirit Gazette,	33
Wolff	263
World, The *Catholic*.70, 82,	226

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